THE APOSTASY OF THE LATTER TIMES.

In which, (according to divine prediction) the
world ſhould wonder after the Beaſt, the *Myſtery* of *Iniquity*
ſhould ſo farre prevaile over the *Myſtery* of *Godlineſſe*, who-
riſh *Babylon* over the virgin-Church of Chriſt; as that the
viſible glory of the True Church ſhould be much clou-
ded, the True unſtained Chriſtian Faith corrupted,
the purity of true worſhip polluted.

OR,

THE GENTILES THEOLOGY OF DÆMONS,

i.e. inferiour divine powers:
Suppoſed to be mediatours between God and man:

Revived in the LATTER TIMES amongſt Chriſtians,
In worſhipping of Angels, deifying and invocating of
Saints, adoring and templing of Reliques, bowing
down to Images, worſhipping of Croſſes, &c.

All which, together with
A true diſcovery of the Nature, Originall, Progreſſe, of the
great, ſmall, and ſolemn *Apoſtaſy*, are cleared.

Delivered in publique ſome yeers ſince upon 1 Tim. 4. ver. 1, 2, 3.

By JOSEPH MEDE B.D. and late Fellow
of Chriſts Colledge in Cambridge.

1 John 5. 21. *Little children, keep your ſelves from idols.*

LONDON,
Printed by *Richard Biſhop* for SAMUEL MAN, dwelling
at the ſigne of the Swan in Pauls Church-yard [illegible]

The Preface to the Reader.

Vino vendibili non opus eſt ſuſpenſâ hederâ: *A cup of good wine will be known where it is without an Ivy buſh; ſuch is the following diſcourſe, and ſo I am perſwaded it will approve it ſelf unto all unpartiall and judicious Readers. Many years agoe I was acquainted with it, by the Authors own hand: For ſuch was his ſcholaſticall ingenuity, I found him moſt free in communicating his ſtudies; right like unto the deſcription of the Scholar in* Chaucer:

> **Sounding in morall vertue was his ſpeech,**
> **And gladly would learne, and gladly teach.**

And ſometimes he dealt plainly with me, in telling me the reaſon why; and that was, becauſe he found me ſo inquiſitive after his meditations, whereas thoſe with whom he familiarly converſed, were nothing ſo. The truth is, I was exceedingly taken with his notions; for he had a Critical wit, and affected to correct common errours: and herein he ſeemed to me exceeding happy, Demonſtrating not onely acuteneſſe of wit, and clearneſſe of conceipt, but ſolidity of judgment. And therfore from the firſt time, that I grew acquainted with him, I made bold to improve my acquaintance to the uttermoſt of mine owne advantage ſcholaſticall, encouraged thereunto by his facility and ready condeſcenſion to my requeſts.

2. *The beginning of our familiaritie was occaſioned by a rumour ſpread of his opinion, concerning the glorious Kingdome of Chriſt here on earth, which many hundred yeeres agoe was cryed downe, as the Errour of the* Millenaries: *and* Auguſtine *himſelfe, though confeſſing that at firſt he liked the ſame, yet ſheweth how that afterwards he was taken off from it, and upon what ground. And it ſeemed wondrous ſtrange to us, that ſuch an opinion ſhould after ſo many hundred yeeres be revived; and that in ſo ſtrange a manner, as now we finde, both amongſt us, and amongſt outlandiſh Divines. Neverthelesſe my ſelfe being firmely ſet upon ſtudies of another nature, I had no great edge ſo much as to hearken to it, much leſſe to take it into conſideration. But a friend in the Countrey ſometimes urged me to write to an acquaintance in* London, *and to entreate him to enquire of Maſter* Mede, *whether he were of the ſame opinion with* Piſcator *and* Alſtedius *concerning the firſt reſurrection, and the glorious kingdome of Chriſt. And hereupon ſhortly after, word was ſent me, that he did agree with* Piſcator *in this, that ſome ſhall riſe a thouſand yeeres before others, but he differed from him in this, that* Piſcator *thought this Reign of Chriſt ſhould be in heaven; but I (ſaith Maſter* Mede) *agree rather with* Alſtedius *and conceive, that the thouſand yeeres reigne of Chriſt ſhall be on earth. Yet herein he differed from* Alſtedius; *that whereas* Alſtedius *was of opinion, that the thouſand yeers reigne of Chriſt ſhould be after the day of judgment, Maſter* Medes *opinion was, that it ſhould be* in & Durante die judicii, *in and during the day of judgement, which day of judgement ſhould continue a thouſand yeeres, beginning with the ruine of*

Antichriſt, and ending with the deſtruction of Gog *and* Magog. *And that* Camerarius *writing upon* Plato's Alcinous, *teſtifies that the* Rabbines *among the* Iews *write, that the ſeventh thouſand yeeres ſhall be the great day of judgement, or the judgement of the great day. And* Hierome *upon the ſixty fifth chapter of* Eſay *confeſſeth, that it was a tradition among the* Iews, *that the Meſſias ſhould reigne a thouſand yeeres in new* Ieruſalem.

3. *When I heard this, my Spirit was ſtirred up in me to lay aſide for a while my ordinary ſtudies, and to take this into conſideration; and I prayed Maſter* Mede *to give me leave to propoſe my reaſons againſt this opinion of his. And the truth is, the improbability of it ſeemed very pregnant unto naturall reaſon; and diverſe arguments that way offered themſelves, which ſeemed to be of very difficult (if at all poſsible) ſolution. And over and above it ſeemed very contradictious to diverſe plaine paſſages of holy Scripture. Maſter* Mede *very redily enterteyned the motion, and preſcribed me a time after which he ſhould be at leaſure for me; and in a letter after this, in his familiar manner asked me ſaying; when come your* Queries? *I accepted his courteous anſwer, and ſent up unto him, firſt and laſt, twelve arguments againſt that opinion of his, and at the firſt I ſent him ten, with an anſwer deviſed by my ſelfe to nine of them; for ſo I had promiſed him, namely that I would bethinke my wits of what poſsibly might bee ſaid in the ſolution of them, according to the ſtraitneſſe of my invention, leaving it to him to approve, or correct, or adde, as he thought good. And whereas I could deviſe nothing at all in anſwer to my tenth argument, he ſent me a large anſwer thereunto in three ſides of a ſheet of Paper;*

whereby I well percieved, that my beſt arguments had been known to him, and examined before I deviſed them.

4. *After this, I came acquainted with many diſcourſes upon the ſame argument, one Printed at* Hanow *in* Germany, De die noviſſimo, Of the laſt day; *a few onely were Printed; Two copies (and no more) were brought into* England; *Maſter* Mede *bought them both, and ſent me one of them to Copy it out, which we did After this, no leſſe then ſeven manu-ſcripts were ſent me from one Divine, treating of this and other myſteries. Now here I cannot but confeſſe my corruption, for I received them by way of a bribe. And indeed I was to doe him a favour (which yet was never done, the death of a ſpeciall Friend preventing it) and I dealt plainly with him, and told him I would not ſell my favours* Gratis; *I would be well payd for them. And therefore whereas I heard he had ſtrange notions upon the Revelation, and touching the myſteries of the firſt reſurrection, and Chriſts Kingdome; I looked to be fee'd with the communication of them, with promiſe to return them ſafely, after I had ſuckt the honey out of them, though he had never a whit the leſſe for that, ſuch is the nature of ſpirituall commodities. The good man ſent me word, that ſuch bribes would never make me rich: But I returned anſwer, that they would make me more rich then the enjoying of all the treaſures of* Æthiopia, *and the hill* Amara *to boote: And here I found rich mines indeed, even all the myſteries belonging to Chriſts glorious kingdome ſet downe apart, by way of queſtion, and a ſolemn reſolutian thereof, with proofes adjoyned out of holy ſcripture. Since that, I have met with diverſe choyſe pieces of the ſame argument; ſome proſecuting a few parts thereof only,*

and others more. But let that paſſe; I returne to Maſter Mede.

Many letters paſsing betweene us, he had occaſion ſometimes to touch upon ſomethings, whereof he had written more at large, either by occaſion of Chappell exerciſes, as he called them, or in more operous and large diſcourſes. I was glad to obſerve ſuch precious birds of Paradiſe ſpring; and thereupon inſinuated with him farther, entreating him to communicate ſuch exerciſes of his to me. And truly I found ſuch exemplary favour with him, that he would ſcarce deny me any thing. Thus I came to be partaker of divers Chappell exerciſes of his, one whereof was a notable diſcovery of the common errour about Zipporahs *circumciſing of her childe, as if ſhe did it in diſcontent and in ſpleene, throwing the foreskin at* Moſes *feete, and ſaying,* Thou art a bloody husband. *But Maſter* Mede *brings it about to ſignifie the ordinary forme of expreſsion uſed in that Sacrament, which was to this effect,* Thou art my blood, ſonne; *and he proves it both out of notable circumſtances of the ſtory of* Moſes, *and out of the Rabbines, acknowledging that forme, and applying it to that fact of* Zipporah.

I confeſſe there hath been ſome difference between us about ceremonies, as about the lawfulneſſe of bowing towards the Altar, and about the holineſſe of Churches, whereof he was as zealous as his Lord of Canterbury, *or rather more; for he held it unlawfull to pull downe Churches, they being places ſeparated for Gods uſe, and his peculiar: wherein he followed Maſter* Hookers *conceit, in the fifth Booke of his* Eccleſiaſticall Policie. *But his Lord of* Canterbury *did not hold it un-*

lawfull to pull downe Saint Gregories. *That axiome,* Eadem eſt ratio loci & temporis, *There, is the ſame reaſon of time and place, deceived him, as it deceiveth many, for where it doth hold, it holds only in reference to time, and place, naturall. And indeed, time is only naturall, but place may be artificiall, and ſuch is a Temple. That is for the generall notions of them; then as touching the ſpeciall notions of them, herein is a vaſt difference. For the proportion of time is very conſiderable for the advancing of Gods ſervice; as one day in ſeven, rather then one day in a fortnight, or one day in a moneth; the like cannot be ſaid of the proportion of place. And laſtly, the time of Gods worſhip is defined by God ſtill even under the Goſpell, namely, the Lords day; not for any place defined by him. And truely the Lord ſeemed to me by ſpeciall providence to caſt us upon a debate about the holineſſe of Churches. And it was high time to enquire into it, ſuperſtition in this kinde of late ſtrangely encreaſing. The* Auſtine *diſputations in* Oxford, *which were wont to be kept in Saint* Maries *of late I heare, are excommunicated thence. I wonder the Act, and the exerciſes thereof, are not tranſlated to ſome other places, for feare of prophanation: and the* Terræ-filius, *or* Prævaricator, *muſt take heed of obſerving the old forme of exerciſing their pleaſant wits in facetious diſcourſe, for feare of prophanation, which cannot be ſalved by ought but Doctor* Cozens *his* Devotions: *Yet were not the ſame kinds of exerciſes performed at the ſame time, and in the ſame place, in the time of Popery? whence it followes, that either they were more prophane than we now adayes, or we more ſuperſtitious than they.*

6 But whereas ſome were too forward in cenſuring Maſter Mede, *as complying with the times in this; it is well knowne, that twenty yeares and more, before that laſt Sermon of his, whereat divers took great offence; he had maintained his opinion that way, and upon a text very plauſible at firſt ſight to juſtifie it,* Lev. 19. 30. Ye ſhal reverence my Sanctuary, *which text may eaſily miſcarry an honeſt man, and a good ſchollar, into an opinion of reverence due unto Churches, either civill or religious, or of a middle ſize betwixt them, as ſome (I heare) have very unhappily ſet their wits on work to deviſe; as if man, made after Gods image, were bound to performe reverence to the worke of his own hands. But if we ſeriouſly conſider the two parts of the text, and duly weigh and compare them together, we ſhall ſoone finde, how the meaning of the one, will give light to cleare the meaning of th'other: for thus it runs,* Ye ſhall keep my Sabbaths; and reverence my Sanctuary. *Now the keeping of the Sabbath is clearly no other, than the reverenceing of God upon the Sabbath: ſo ſay I, the reverencing of the Sanctuary is no other, than the reverencing of God in the Sanctuary. In all this I have ſpoken nothing of the vaſt difference between the Temple at* Jeruſalem, *and our Temple and Chappels; every one whereof amongſt us, for devotion thereunto, is compared with the Temple of King* Solomon; *whereas there was but one Temple for all the Scribes, and into that Temple none preſumed to come but the Prieſts and into the* Sanctum Sanctorum *no Prieſts, but the High Prieſt, and that but once a yeare. The truth is, both the Sanctuary, at the firſt, and the Temple throughout, were Ceremoniall, both whole and part, and*

all the ſervices thereof; and ſo God made uſe of it, as of
ſacrifices to communicate myſteries of godlineſſe unto his
people. Yet I confeſſe I have heard ſome in great ſtate, to
profeſſe that the Temple was morall; that is, the building
of it a morall duty: But I prove it was not; if it were
morall, then all the Church of God for 1600. yeares be-
fore the flood, and ſome 1200. after, till the building of
the Temple, failed of the ſubſtance of a morall duty; for
till then they had none. Againe, if it were a morall duty,
then God commanded it from the firſt, either by word, or by
writing it in mans heart; not by word, as appeares by
Gods owne profeſſion made to David, 2 Sam. 7. 7. In all
the places wherein I have walked, with all the chil-
dren of Iſrael, ſpake I one word with any of the tribes
of Iſrael, when I commanded the Judges to feed my
people Iſrael; or ſaid I, Why build ye not me an
houſe of Cedar trees? *If written in mans heart, then*
all along ſo many ages, the people of God ſinned against
their conſciences, in not building a Temple unto God.

7. *But perhaps there is ſome colour at leaſt, or ſhew of*
reaſon to prove this? and what may that be? is it that of
Solomon *to the King of* Tyrus? 2 Chron. 2. 5. The
houſe which I build is great, for great is our God
above all gods. *Here ſeemes to be an intimation, that*
the houſe muſt be anſwerable to the greatneſſe of God:
whereto I anſwer: Then belike it is a morall duty to build
an houſe anſwerable to Gods greatneſſe. But, ſay I, this
was utterly impoſſible to man in the ſtate of Innocency;
therefore this is no morall duty. Such an houſe had need
be as bigge as all the world, from the outermoſt cope of
heaven, to the center of the earth, yet that not anſwerable;
for

for as Solomon *ſaith, verſe 6. The heavens of heavens cannot conteyne him; but I do it to burn incenſe before him. Yet it became* Salomon *in undertaking it to goe through with it anſwerably to the glory, wherewith God had adorned him: But the patterne of it was delivered to him by* David *his Father, and his Father received it by revelation. Surely it hath been in the power of heathens ſince that time to build temples exceeding the glory of the Temple built by Salomon: witneſſe the Temple of* Diana *at* Epheſus *: and that of* Fez *at this day. Surely the richer Potentates are, the more they are enabled to build more glorious Temples: And the greateſt States of the world at this day are heatheniſh, not Chriſtian.*

8 *But to the matter in hand, Amongſt the cheiſe pieces which M^r^.* Mede *was pleaſed to communicate unto me, this of the Apoſtaſie of Latter times, as it was the largeſt of all the reſt, ſo it gave me greateſt content; both for the interpretation he makes of the text in* Paul, *different from all former interpretations of courſe, which he ſhews to bee most agreeable to the text; and that it affordes new and more plentifull matter of meditation, both as touching the doctrines of Dæmons, opening the meaning thereof, & ſhewing what they are; and as touching the deſcription of thoſe perſons, who were the founders of them; which openeth a large field of diſcourſe, and that ſo pertinently and fully exemplified by the Author, as cannot but give great content to the Proteſtant Reader; the foule ſuperſtitions and corruptions in uſe among the Romaniſts, being repreſented to the life; and that with great variety of reading; together with the explication, and illuſtrati-*

on of ſome very obſcure paſſages in Daniels *prophecy.*

9. *I had ſometimes a diſpute with* Doctor Sibs *about Maſter* Medes *explication of Saint* Pauls *phraſe,* the doctrines of Dæmons, *which he took to be ſomewhat violent and ſtrayned, But I profeſſed freely, I ſaw no juſt reaſon for ſuch a cenſure. It is true we commonly conceived the word* Dæmoniorum, *to be* Genitivus efficientis, *a genitive caſe noting the Author or efficient cauſe. But Maſter* Mede *takes it to be* Genitivus materiæ, *the genitive caſe noting the matter, or ſubject. Now all the learned and judicious know it to be as uſuall to take the genitive caſe in this latter ſenſe, as in the former; and therefore no racking of the text is committed by him in this: whereas on the other ſide,* Beza *deſpaires of making* Paul *ſpeake true Greeke, unleſſe by* Dæmons *we underſtand falſe Prophets. But Maſter* Mede, *by his interpretation is driven to no ſuch ſhift, but preſerves the integrity of the language, as well conſiſting with his interpretation.*

10. *I have heard others highly commend this diſcourſe of Maſter* Medes, *as a choice piece, as Maſter* Steven Marſhall *by name, that worthy Preacher. My opinion is, that never was the defection of the Church of* Rome, *and the native* genius *thereof more lively, and clearely, and learnedly ſet forth, as moſt exactly anſwereable to that which the Scripture hath foretold, then by Maſter* Mede *in the opening and expounding of this text, whereupon he inſiſts, and accommodating the manners of the Church of Rome in the latter dayes thereunto; and by Maſter* Potter *in his learned and accurate diſcourſe of the number*

ber of the Beaſt 666 whereof Maſter Medes *judgement was, that it was the greateſt diſcovery that hath been made ſince the world began. Much adoe I had to draw him to peruſe it, and give me his judgement of it: for he feared it would prove but a fancy; but after he had peruſed it, he ſent me word, that he did not think it poſſible that a matter of ſuch reality and ſolidity could be wrought out of it.*

WILLIAM TWISSE.

The Catalogue of the Authors.

A

ACte Stephani Monachi.
Æmilius Sura apud Paterculum.
Ambroſius.
Ammianus Marcellinus.
Apuleius.
Arnobius.
Athenagora legat. pro Christ.
Auguſtinus.

B

Baleus.
Baronius.
Baſilius.
S. Benedicti Reg.
Beza.
Budæus.

C

Cæſarius.
Calvinus.
Caſtellio.
Cedrenus.
Celſus apud Originem.
Chemnitius.
Chryſoſtomus.
Cicero.
Clemens Alexandrinus.
Clementis alterius conſtitutiones.

Concilium
- *Chalcedonenſe.*
- *Conſtantinopolitanum.*
- *Laodicenum.*
- *Nicenum 2.*

Conſtantinus Moreſſa.
Coſma Megalianus.
Cyrillus Alexandrinus.
Cyrillus Hieroſolym.

D

Damaſcenus.
Diodorus apud Euſebium.

E

Epiphanius.
Evagrius.
Eucherius.
Eunapius.
Euſebius.

F

Faſciculus temporum.
Florus.
Franciſcus Junius.
Fridericus Sylburgius.

G

Gennadius de viris illuſtribus.
Graſerus.
Gratianus.
Gregorius magnus.
Gregorius Nazianzenus.
Gregorius Nyſſenus.
Gregorius Turonenſis.

H

Hermes Triſmegiſtus.
Herodotus.
Heſiodus.
Hieronymus.
Hilarius.
Hyperius.

I

Iamblycus.
Interpres Areta.
Interpretes Septuagint.
Interpres Syrus.
Interpres Vulgatus.
Joannes Curopalata.
Ioannes de Nicol.
Ionathan.
Iornandes.
Ioſephus.
Irenæus.
Iuſtinus Martyr.

K

Kircheri concordantia.

L

Lactantius.
Legenda aurea.
Leo magnus.
Linacer.

M

Martini Lexicon.
Melancthon.

Melchior Canus.
Miracula B. Virginis, lib. Ital.

O

Oecumenius.
Oenomaus apud Euſebium.
Onkelos.
Origines.

P

Paterculus.
Paulus Diaconus.
Philo Biblius.
Plato.
Plutarchus.
Porphyrius.
Poſſevinus.
Procopius.
Pſellus.
Ptolomæus.
Purchas pilgrimage.

S

Sammon. Serenus apud Macrobium.
Sanchuniathon apud Euſebium.
Servius.
Sigonius.
Simeon Metaphraſtes.
Sleidanus.
Socrates, historicus Eccleſiaſticus.
Stephani, Robertus & Henricus.
Suidas.
Surius.
Synoſius.

T

Targumin & Targumiſta.
Tertullianus.
Theodoretus.
Theodorus apud Baronium.
Theophanis miſcel.hiſt.
Theophanes presbyter apud Baron.
Theoſterictus.
Tremelius.
Trithemius.

V

Varro.
Vatablus.
Venantius Fortunatus apud Biblioth. Patrum.
Vincent.hiſtor.
Virgilius.

Z

Zozomenus.

Errata.

Pag.2.line 17.reade *diſcrete*, p.7.l.2, τῶν, p.9.l.28. *profecta*, p.10.l.13. δαιμονίων, l.17.ἐφευρετῶν, l.18. διακονουμένων, l.28. *ſuppetias*. p.11.l.5. [illegible], p.13.l.6. *Idololatra*, l. 7. *Idola*, l.9. *Eſ*.65: l.10. *Idolis*, p.28.l.4. which, p.31.l.12.ὄχλοις, p.34.l.18.that, p.42.l.31 *induxit*, l.33.*pro Pandiis*, p.45.l.26.attended, p.47.l.5.characters, p.59.l.25.beautifull, p.61.l.8.not, p.70.l.22.[illegible], p.71.l.34.after ſackcloth make a colon, p.77.l.19. & p.78.l.24. *Iohojachin*, p.83.l.22. contained, p.93.verſe 36. *proficietq́;* p.94.ver.39.*honorem*, p.100.l.17. עזה p. 107. l.7.polity p.113.l.14.he, p.114.l.8.*ſententia*.

In the Margine.

Pag.7. [illegible], &c. p.13.[illegible], p.22.*perſpici*, p.46.*An*, p.84.*Iornandes*, p.97. עניך, p.48.*habebatur*. p. 125.for Rem. r. Hom.

THE APOSTASY OF THE LATER TIMES.

A Treatiſe on 1 *Timothy* Chap. 4. Ver. 1, 2.

Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑςέροις καιροῖς ἀποςήσονταί τινες τῆς πίςεως, προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις Δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, &c.

Which I conceive may bee thus tranſlated, viz.

Howbeit the Spirit ſpeaketh expreſly, that in the later times ſome ſhall revolt from the Faith, attending

* Doctrinis Deaſtrorum.

to erroneous ſpirits and * Doctrines of Dæmons, *through the hypocriſie of lyars, having ſeared conſciences, forbidding to marry, and commanding to abſtaine from meats, &c.*

THe words I have read, are a propheſie of a revolt of Chriſtians from the great myſtery of Chriſtian Worſhip, deſcribed in the laſt verſe of the former chapter; which according to the diviſion of the Ancients, ſhould bee the firſt of this: for that laſt verſe, together with the firſt ſix verſes of this and halfe the ſeventh verſe, make the ſeventh title or main Section of this Epiſtle, expreſſed in the Edition of *Robert Stephen*; and ſo ſuppoſed, from the grounds of that diviſion, to belong all to one argument. The words therefore of my Text, depend upon the laſt of the former chapter, as the ſecond part of a diſcreet propoſition; that howſoever the μυστήριον εὐσεβείας the myſtery of Chriſtian Religion, which is, *God manifeſted in the Fleſh, juſtified in the Spirit, ſeene of Angels, and aſſumed into glory:* Though this myſtery was a great one, and at that time preached and beleeved in the world; neverthelesse, the Spirit (τὸ δὲ Πνεῦμα) ſpeaketh expreſly, *that in the later times there ſhall be a revolt or departing from the faith*, though not in all parts of it, yet from a main and fundamentall part thereof, namely, the aſſumption of this God and Man to the throne of glory, and the incommunicable majeſty in Heaven, where he hath a name given him above every name, and whereof no creature in Heaven or in earth can be capable: which connexion is the reaſon why the Apoſtle putteth this *aſſumption into glory* in the laſt place of his deſcription, which ſhould elſe in the true order have followed the words, *juſtified in the ſpirit*, and beene before *preached unto the Gentiles*, and *beleeved on in the world*. But it is the method of the Scripture, ſometimes

times to tranſlate the proper order, and to mention that in the laſt place whereunto it is to joine, and from whence it is to inferre the next words that follow after. And unleſſe this reaſon be allowed here, there will hardly be found any other reaſon of this miſplacing. But more of this ſhall be both ſpoken and made better to appeare hereafter.

I come now more neer to my Text; the words whereof I divide into two parts: Firſt, a deſcription of this ſolemne Apoſtaſie, in the firſt verſe. Secondly, the manner of means whereby it was to come to paſſe in the following verſe, *viz. through the hypocriſie of lyars, who had ſeared conſciences, forbidding to marry, and commanding to abſtain from meats.*

1 For the deſcription of the Apoſtaſie it ſelfe, we ſhall finde it firſt generally and indefinitely expreſſed both in the word ἀποστήσονται they ſhall apoſtatize or revolt; and in the next προσέχοντες πνεύμασι πλάνοις ſhall attend to erroneous Doctrines, or Doctrines of errour.

2 Then particularly, 1 what theſe erroneous Doctrines ſhould be for the kinde or quality, namely new Doctrines of Dæmons, or a new Idolatry. 2 The perſons who ſhould thus apoſtatize, not all but τινὲς ſome. 3 The time when it ſhould be, in theſe later times. 4 The proofe or warrant of this propheſie, it is that which the Spirit hath elſewhere long agoe foretold ῥητῶς in the written word verbatim, *totidem verbis* or in expreſſe words. For the ſecond part (*viz.*) the means; Conſider firſt the manner or method uſed, *by lying hypocriſie or hypocriticall lying*; Secondly, the quality and deſcription of the authors and furtherers thereof, they ſhould be ſuch as *had their conſciences ſeared, who forbade marriages and meats.* Where, before I go any further, I muſt give an account of thus tranſlating theſe later words which I make the ſecond part, becauſe they are commonly tranſlated otherwiſe, (*viz.*) intranſitively, as referring the words of the two laſt verſes to the perſons mentioned in the firſt (*viz.*) thoſe *ſome* who

ſhould apoſtatize and give heed to erroneous ſpirits and doctrines of devils, as they uſually tranſlate it: ſo that the words of the ſecond & third verſes ſhould be the expreſſion by particulars of that which was before generally comprized under erroneous ſpirits and doctrines of devils, which ſhould conſiſt partly in forbidding lawfull marriage, and partly in commanding abſtinence from meats, thereby abridging Chriſtian liberty. But this interpretation ſeemes very unlikely; for firſt, ſince S. *Paul* intendeth here to deſcribe that great apoſtaſie of the Chriſtian viſible Church, as is evident by the pointing out of the time ἐν ὑστέροις καιροῖς in the later times; who can beleeve that he who aymeth at this, would inſtance only in the ſmaller and almoſt circumſtanciall errours, omitting the main & fundamentall, which the Scripture elſwhere telleth us ſhould be Idolatry or ſpirituall fornication. Secondly, as for errours about marriages and meates, they were not proper to the laſt times, but found more or leſſe in the Apoſtles owne times, as may be gathered by ſome paſſages of their Epiſtles: why ſhould then our Apoſtle, here ſpeaking of the Apoſtaſie of the laſt times, inſtance only in theſe things which the firſt times in ſome meaſure were never free from? Laſtly, which I take alone to be ſufficient, the Syntax of the words will not beare it, to have them ſo tranſlated; for the perſons in the firſt verſe τινὲς προσέχοντες are expreſſed *in caſu recto*, whereas the perſons in the verſes following ψευδολόγων, κεκαυτηριασμένων, κωλυόντων, are in the genitive: now by what Syntax can theſe be conſtrued intranſitively? how will τινὲς agree with ψευδολόγων &c. without breach of Grammar, unſampled in our Apoſtles Epiſtles? If any ſay, they may be referred then and agree with δαιμονίων, that indeed would be a ſtrange ſenſe, and nothing to their purpoſe, to ſay that Devils lie, have ſeared conſciences, and forbid marriages and meates. But to conſtrue it tranſitively, and to make all theſe genitive caſes to be governed by ἐν ὑποκρίσει and take the propoſition ἐν to ſignifie *Cauſam* or *Modum actionis*, * as is moſt uſuall in Scripture: this, as it keepeth the Syntax true, ſo I hope to make it appeare hereafter to bee the very meaning and the event moſt anſwerable thereunto, when you ſhall heare proved out of Story, that the Apoſtaſie of the viſible Church came in by lying wonders and all deceivableneſſe of unrighteouſneſſe, managed by thoſe who either profeſſed or doted upon Monaſticall hypocriſie, the affectation of which errours, at length ſurprizing the body of the Church, is that which S. *Paul* 2 *Theſ.* 2. calls not the Apoſtaſie it ſelfe, but *a not-love of the truth*, for which God *gave them over to ſtrong deluſions that they might beleeve a ly.* But this is out of its place, only I have anticipated thus much, leſt you ſhould be too long in ſuſpence of the grounds of this novelty in tranſlating: and yet this difficulty concerning the Syntax, hath ſtumbled many of our later interpreters, as amongſt others *Beza*, who ſolves it only by ſaying, that the Apoſtle more regarded the matter than the conſtruction; which for my part I cannot beleeve: others who can, may if they pleaſe. I returne now unto the firſt part of my Text, the deſcription of that ſolemne Apoſtaſie; where I will conſider the five parts or points thereof as I have propounded them, though it be not according to the order of the words. And firſt in the more generall expreſſion of the words, as I called it: I ſay in theſe words, *ἀποστήσονταί τινες*, &c. [illegible] (*[illegible]*) is as much as to ſay, they ſhall make an Apoſtaſie; now *ἀποστασία* in Scripture uſe, when it looks towards a perſon, ſignifies a revolt or rebellion; when towards God, a ſpirituall revolt from God or rebellion againſt divine Majeſty, whether totall, or by Idolatry and ſerving other gods; for the Seventy, whence the new Teſtament borroweth the uſe of ſpeech, uſually tranſlates by this word the verb מרד to rebell, and מרד rebellion; both which when they have reference to a ſpirituall Soveraignty.

* *Hyperius* ſo expounds it in his Comm. on this Epiſtle.

veraignty, meane nought elſe but Idolatry and ſerving of other gods, as may appeare *Joſuah* 22. 19. where the Iſraelites ſuppoſing their brethren the Rubenites and Gadites, in building another Altar upon the banks of Jordan, had meant to have forſaken the Lord and ſerved other gods, they ſaid unto them, תמרדו you have *rebelled* againſt the Lord, and preſently, *rebell* not againſt the Lord, nor *rebell* againſt us; where the Seventy hath *ἀπὸ τοῦ κυρίου μὴ ἀποστάται γένηϑε, καὶ ἀφ' ἡμῶν μὴ ἀποστῆτε*, and in the two and twenty verſe במרד *rebellion* is tranſlated *ἀποστασία* in the words, the Lord God of gods he knoweth if it be in *rebellion* or tranſgreſſion againſt the Lord; alſo *Numb*. 14. ver. 9. when the people would have renounced the Lord upon the report of the ſpyes, *Joſuah* and *Caleb* ſpake unto them, ſaying, אל־ תמרדו *rebell yee not*, where the Seventy hath *ἀπὸ τοῦ κυρίου μὴ ἀποστάται γίνεσϑε be not apoſtates from the Lord*; ſo *Nehem*. 9. 26. in that repentant confeſſion which the Levites make of the Idolatry of their nation, they were diſobedient ſay they וימרדו and *rebelled* againſt thee; the Seventy hath *ἤλλαξαν καὶ ἀπέστησαν ἀπὸ σοῦ*, and *Daniel* in the like confeſſion chap. 9. ver. 9. מרדנו the Seventy *ἀπέστημεν wee have rebelled*; ſo the Idolatry of *Ahaz* 2 Chron. 28. and 29. is by the ſame interpreters called *ἀποστασία αὐτοῦ* and he *ἀπέστη ἀποστάσει ἀπὸ τοῦ κυρίου revolted* greatly from the Lord.

I will not trouble you with the places where מרד tranſlated *ἀφίστημι* is uſed for treaſon and rebellion againſt earthly Princes, which are many: it is ſufficient to gather from what we have quoted, that apoſtaſie having reference to a ſoveraignty and lordſhip, betokens a withdrawing of ſubjection and ſervice therefrom; which if the ſoveraignty and majeſty be divine, is done by Idolatry*, and ſervice of other gods, as well as if the majeſty of the true God were renounced altogether. The uſe of the New Teſtament is anſwerable, *Hebr*. 3. 12. Take heed

* Hence the phraſe in Scripture *fornicari a Deo*, to apoſtatize from God by ſpirituall fornication: *vide* Pſal. 73. Hoſea 9.4. Ezek. 23. ſee Concord. Kirch.

heed leſt there be in any of you an evill heart of unbeliefe, *ἐν τῷ ἀποστῆναι* in departing from the living God, and which is more neer to our purpoſe S. *Paul* in his 2 *Theſ.* 2. meanes no other thing in his propheſie of the man of ſinne by *ἀποστασία* than Chriſtian Idolatry; *ἐὰν μὴ ἔλθῃ ἡ ἀποστασία* (*Syr.* מרדותא) *πρῶτον* unleſſe that apoſtaſie come firſt, that is, unleſſe there be a breach of allegiance and faith given unto Chriſt, by Idolatry under Antichriſt: the like therefore I conclude to bee intended in my Text by *ἀποστήσονται τῆς πίστεως*, namely, that in the later times men ſhould break their oath of fidelity to Chriſt, that in and through him alone they ſhould approach and worſhip the divine Majeſty: and ſo hath the uſe of the word *ἀποστασία* taught us ſomething, at leaſt it hath wrought an indefinite ſuſpicion of what ſhould befall Chriſtians in the later times; howſoever we are yet in ſuſpence whether this departing from Chriſt and the myſtery of godlineſſe ſhould be *totall* in not acknowledging him at all, or whether *hereticall* in ſerving other gods beſides him. For the Jewes we know, when they forſook the Lord moſt, yet did not forſake him altogether, but their apoſtaſie was in not ſerving him only and alone, but others beſides him, as Calves, the hoſt of Heaven, and *Baalim*.

Let us therefore ſee if the next generall words will affords us yet further information, *viz.* *προσέχοντες πνεύμασι πλάνοις* attending to erroneous ſpirits, or as ſome read, *πνεύμασι πλάνης* ſpirits of errour. It would be unprofitable and tedious here to tel of the divers uſe of this word *ſpirit*, in Scripture: ſome take it in this place for Doctors of ſpirituall things, and ſo *πνεύματα πλάνα*, or as ſome read *πλάνης* ſhould be Doctors of errour.

מעורן and משתא *i. e.* *πλάνη*, *Chaldæis & Targumiſtis eſt Idolum, &* מעא *πλανᾶσθαι eſt Idola colere & ſcortari.* Rom. 1. 27. 2 Pet. 2. 18. 2 Theſ. 2. 11.

But I had rather take Spirits in this place for doctrines themſelves, for ſo Divines obſerve it to be uſed 1 *Joh.* 4. 1. *μὴ παντὶ πνεύματι πιστεύετε* beleeve not every ſpirit, *i. e.* every doctrine *ἀλλὰ δοκιμάζετε τὰ πνεύματα* but try the ſpirits εἰ ἐκ τοῦ Θεοῦ ἐστι if they be of God: ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον, becauſe many falſe Prophets, &c. and ſo onward in that chapter: πνεύματα τῆς πλάνης ſignifies the falſe doctrine of Antichriſt; ſo if this ſenſe be admitted, wee are ſomething leſſe in ſuſpenſe than we were, and may gueſſe that this revolt ſhould not be *totall* but *hereticall*, for wee ſhall not eaſily finde the word *πνεῦμα* to be otherwiſe uſed but either for the doctrines or Doctors of Chriſtianity, or for hereſies under the ſame: It ſeemes therefore to be ſome revolt from Chriſt by Idolatry, even in thoſe who would ſeeme to worſhip him.

But ſuppoſe it be ſo, yet ſtill are we in ſuſpence what theſe erroneous and idolatrous doctrines might be: For Idolatry, as we may ſee in the Jewiſh apoſtaſies, was of divers kindes, as worſhipping the hoſt of Heaven, *Baalim*, and the Gentiles other things beſides them. But wee ſhall not be long in doubt, the next words will cleare the caſe, and tell us they ſhall bee διδασκαλίαις δαιμονίων doctrines of Dæmons, not which Dæmons or Devills are authours of, though it be true, as if the genitive caſe were active; but doctrines concerning Dæmons, the genitive caſe Δαιμονίων being here to be taken paſſively, for the object of theſe doctrines, as in *Heb.* 6. we have διδαχῆς βαπτισμῶν doctrines of Baptiſmes, and doctrines of laying on of hands, of the reſurrection of the dead, and eternall judgement, and doctrines about and concerning all theſe; and the ſame uſe may elſewhere be found even with the word *Doctrine*, as *Acts* 13. 12. διδαχῇ τοῦ κυρίου the doctrine of the Lord, *i. e.* concerning him; ſo *Titus* 2. 10. and *Gal.* 2. 20. we have πίστει τῇ τοῦ υἱοῦ τοῦ Θεοῦ, the faith of the Sonne of God; *i. e.* concerning him *. Semblably in my Text διδασκαλίαις Δαιμονίων are doctrines of Dæmons or *Doctrinæ Deaſtrorum*, that is, the Gentiles idolatrous Theology of Dæmons ſhould be revived among Chriſtians: for I take the word Δαιμόνιον or Δαίμων (for all is one) not in that worſt ſenſe, which no authour but the

Διδασκαλία ματαίων *Ier.* 10. 8.

* So πίστις τοῦ ὀνόματος αὐτοῦ Acts 3. 16. Phil 3. 9. πίστις χριστοῦ πίστις ἀληθείας 2 Theſ. 2. 13.

the Scripture uſeth, but in the better and more indifferent ſenſe, as it was ſuppoſed and taken among the Theologiſts and Philoſophers of the Gentiles, and as it is alſo ſometimes taken in Scripture, as I ſhall ſhew in due time.

Mean while let us firſt ſee what the Gentiles and their Theologiſts underſtood by Dæmons: which when you have heard, I doubt not but you will confeſſe the deifying and worſhipping of Saints and Angels, with other parts of their Idolatry, which doe this, to be as lively an image of the doctrine of Dæmons as could poſſibly be expreſſed; and ſuch a one, as whereby the apoſtaſie of the later times is as by a character diſtinguiſhed from the hereſies, falſe doctrines, and corruptions of all other times whatſoever.

Dæmons, in the Gentiles Theology, were *Deaſtri* or an inferiour ſort of deified powers, as a middle betweene the Soveraigne Gods and mortall men: ſo ſaith *Plato in Sympoſio* Πᾶν τὸ Δαιμόνιον μεταξύ ἐστι Θεοῦ τε καὶ θνητοῦ: ſo ſay all the Platoniſts, and well nigh all other ſects of Philoſophers; I am ſure moſt doe: for it is a very ancient doctrine, insomuch that *Plutarch* (*de deffectu Oraculorum*) fetcheth this diſtinction between Θεοὶ, *i.e.* Soveraign Gods, and Dæmons, as farre as the antiquity of *Zoroaſter*; *magnas & difficiles dubitationes* (ſaith he) *videntur ſolviſſe qui τὸ Δαιμονίων γένος, medio inter Deos & homines loco conſtituerunt, & quod nos cum his quodammodo conciliat & conjungit, invenerint, ſive hæc Magorum, & Zoroaſtris doctrina ſit, ſive Thracica ab Orpheo perfecta, ſive Ægyptiaca ſive Phrygica, &c.* The Soveraigne or higheſt Gods which amongſt them were properly called Θεοὶ, were thoſe whom they ſuppoſed to be in the Heavens, yea in the Sunne, Moon, and Starres, whence they called them *Dii Superi, Dii Cœleſtes*, whom they affirmed to have neither begining nor ending, as *Apuleius* ſpeaks *de Dæmonio Socr. Immortales ſine ullo vel fine vel exordio, ſed prorſus à retro æviterni.* And becauſe they dwelt in the heavenly

venly lights, as it were ſoules in bodies, *Plato* thinks the name Θεοὶ firſt came *quaſi* ἀεὶ θέοντα καὶ ἰόντα δρόμῳ, of the everlaſting running and inceſſant motion of the heavenly bodies, *Plat. in Cratylo.*

Now theſe Soveraigne Celeſtiall Gods they ſuppoſed ſo ſublime and pure as might not bee prophaned with approach of earthly things, or with the care or mannaging of mortall mens buſineſſes; and therefore they bring in that middle ſort of divine Powers which they call Δαίμονας or Δαιμόνια to be as mediatours and agents betweene the Soveraigne Gods and mortall men: thus ſaith *Plato* in his *Sympoſium* Θεὸς ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ Δαιμονίου πᾶσά ἐστιν ἡ ὁμιλία, καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους, God is not approached by men, but all the commerce and inter-courſe betweene Gods and men, is performed by the mediations of Dæmons. Will you ſee the particulars Τὸ Δαιμόνιον (ſaith he) ἐστὶν ἑρμηνεῦον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων καὶ ἀνθρώποις τὰ παρὰ θεῶν· τῶν μὲν τὰς δεήσεις καὶ θυσίας, τῶν δὲ τὰς ἐπιτάξεις, καὶ ἀμοιβὰς τῶν θυσιῶν; Dæmons are reporters and carriers from men to the Gods, and againe from the Gods to men; of the ſupplications and prayers of the one, and of the injunctions and rewards of devotion from the other. And *Apuleius* in the place forequoted deſcribes them, *media poteſtates per quas & deſideria noſtra & merita ad Deos commeant, inter mortales cœlicolaſque vectores, hinc precum, inde donorum; qui ultrò citróque portant hinc petitiones, inde ſuppetias; ſeu quidam utrinque interpretes & ſalutigeri.* For, ſaith he, *neque enim pro majeſtate Deûm Cœleſtium fuerit hæc curare*; it beſeems not the majeſty of the Soveraigne Gods to mannage theſe things of themſelves. Whence it is that *Celſus* in Origen tearmes his Dæmons *ſummi Dei Satrapas, præſides, procuratores, Duces, qui neglecti non minùs lædere poſſunt, quàm Perſarum, Romanorumve Regis Satrapæ, præſides, miniſtri, &c. lib. 8. contra Celſum. pag.* 940. Where note by the way, that

Celſus as ſome others did, acknowledges but one Soveraigne God.

By reaſon of this office of mediation, *Plutarch* calls the order of Dæmons ἑρμηνευτικὸν καὶ διακονικὸν γένος. Alſo ἑρμηνέων καὶ διακόνων [illegible] &c. agreeable to the doctrine of *Plato, lib. de defect. Oracul.* the order of Agents, and miniſters &c. To ſtay no longer here, take the ſumme of all in the words of *Apuleius* in the book forenamed, *cuncta Cœleſtium voluntate, numine & authoritate fieri, ſed Dæmonum obſequio, opera, & miniſterio.* And if I ſhould bring all which I might to this purpoſe, I ſhould be too tedious. *Porphyrius* in *Euſebius, Plutarch,* skilfull men in this kinde of Philoſophy, will ſatisfie them fully, to whom this is not ſufficient. This was the Oecumenicall Philoſophy of the Apoſtles times, and of the times long before them; *Thales, Pythagoras,* all the Academicks and Stoicks, and not many to be excepted, unleſſe the Epicures, taught this Divinity. Hee that had rather read a Father of the Church, let him but turne over the eighth and ninth books of S. *Auſtin de Civ. Dei,* the eighteenth chapter of the former book, having this Title; *Qualis ſit religio in qua docetur, quod homines ut commendentur Diis bonis Dæmonibus uti debeant Advocatis:* of the one and twenty chapter this, *An Dæmonibus nuntiis & interpretibus Dii utantur?* And of the ninth chapter of the ninth book the Title is this, *An amicitia Cœleſtium Deorum per interceſſionem Dæmonum poſſit homini provideri?* And of the ſeventeenth chapter this; *ad conſequendam vitam beatam non tali mediatore indigere hominem, qualis eſt Dæmon, ſed tali qualis eſt unus Chriſtus.* The reading of which Titles alone were ſufficient to ſhew what was the ſuppoſed office of the Dæmons among the Gentiles.

This Philoſophy therefore ſo generall, was that, without doubt, whereof S. *Paul* admoniſheth the Coloſſians to take heed leſt they were ſpoyled with the vaine deceipt thereof, as being after traditions of men, and rudiments of the world, and not after Chriſt. For ſome Chriſtians even then under a pretence of humility, of not approaching too neerly and too boldly to God, would have brought in the worſhiping of Angels in ſtead of this of Dæmons; but S. *Paul* tells them, that as in Chriſt dwelleth the fulneſſe of the Godhead bodily, ſo that he needed no colleagues of mediation; ſo alſo were they compleat in him, and needed therefore no agents beſides him. *Let no man therefore* (ſaith he) *beguile you of your reward through humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeene, and not holding the head.*

Neither is the holy Scripture ignorant of this diſtinction of Soveraigne Gods and Dæmons: the firſt whereof the Celeſtiall and Soveraigne Gods, whether viſible or inviſible, it calls צבא השמים the Hoſt of heaven; The other ſort it ſtileth by the name of *Baalim*, that is, *Domini*, or Lords. And *Manaſſes* the king of Idolaters was compleat for both of them: ſo we read 2 *Chron.* 33.3. that he reared up Altars for *Baalim*, and made groves, and worſhipped all the Hoaſt of heaven, and ſerved them: and 2 *King*. 23.5. that good *Joſiah* is ſaid to have put down all the Idolatrous Prieſts which burne incenſe to *Baal*, to the Sunne, and to the Moon, and to the Planets, and to all the hoaſt of heaven: now that theſe Baalims were no other than Dæmon-gods, appeares by their cutting and launcing themſelves, who worſhipped them: 1 *King*. 18. for theſe tragyck ceremonies are counted by thoſe who treat about theſe myſteries, as certaine characters of Dæmons: but this you ſhall have further confirmed in due place, where the arguments may bee better underſtood.

Numb. 25. the Midianites called the people to the ſacrifices of their Gods, and the people did eate. And Iſrael joyned himſelfe to Baal Peor: But Pſal. 106. it is ſaid, they joyned themſelves unto Baal Peor and ate the ſacrifices of the dead.

Deut. 32. 17. In the propheticall ſong of Iſraels Apoſtaſie, they ſacrificed unto Dæmons, not to God; to gods whom they knew not, to new ones that came newly up, whom the Fathers feared not. The Seventy *Δαιμονίοις* Heb. לשדים מקרב באו

For cutting and launcing were funerall rites, as appeares Levit. 21. 5. and chap. 19. 28. and Deut. 14. 1. Ier. 48. 37. and chapter 16. 6. and therefore retained in the funerall worſhip (as they call it) of thoſe that were deified after death: *quære*; did not God forbid his people this rite becauſe abuſed to Dæmon Idolatry? yet did ſome tranſgreſſe it, as Ier. 41. 5. *Moſes* body therefore hidden.

Vide Iſa. 65. 4. *Idololatria in ſepulchris. Item cap.* 8 *ver.* 19. *pro vivis ad mortuos. Loc.* Iſa. 8. 19. *Targ. vertit, nonne hæc via enim populorum colentium Idola. Vnuſquiſque populus ab Idolo ſuo requirit, vivi a mortuis*: the Seventy *ſic*; οὐκ ἔθνος πρὸς θεὸν αὐτοῦ ἐκζητήσουσι, τί ἐκζητοῦσι περὶ τῶν ζώντων τοὺς νεκρούς. *Loc.* Eſ. 65. 3. 4 *Targ. ſic*; *in hortis ſacrificant Idolis & adolent aromata ſuper lateres.* 4. *Qui habitant in domibus, quæ ædificantur de pulvere ſepulchrorum* בקברים *& cum cadaveribus filiorum hominum morantur.* Seventy, αὐτοὶ θυσιάζουσιν ἐν τοῖς κήποις, ϗ θυμιῶσιν ἐπὶ ταῖς πλίνθοις τοῖς δαιμονίοις, ἃ οὐκ ἔστι, ϗ ἐν τοῖς μνήμασι ἐν τοῖς σπηλαίοις κοιμῶνται δι' ἐνύπνια.

This diſtinction alſo of Soveraign Gods and Dæmons, I ſuppoſe our Apoſtle alludes to, 1 *Cor.* 8. 5. where he ſaith, though there be many that be called gods, whether in heaven, or in earth; as there be θεοὶ πολλοὶ gods many, that is, *Dii Cœleſtes* Soveraigne Deities, ϗ κύριοι πολλοὶ Lords many, *i. e.* Δαίμονες ἐπιχθόνιοι Dæmons Preſidents of earthly things; yet to us Chriſtians there is but εἷς Θεὸς, one Soveraign God the Father, of whom are all things, and we to him; that is, to whom as ſupreame, we direct all our ſervices; and but εἷς Κύριος one Lord Jeſus Chriſt, in ſtead of their many mediators and Dæmons, δι' οὗ τὰ πάντα, ϗ ἡμεῖς δι' αὐτοῦ, by whom are all things which come from the Father to us, and through whom alone we finde acceſſe to him. The alluſion, me thinks, is paſſing elegant, and ſuch as I think cannot be well underſtood without this diſtinction of ſuperiour and inferiour Deities in the Theology of the Gentiles, they having a plurality in both ſorts; and we Chriſtians but one in each, as our Apoſtle affirmeth; there wants but only the name of Dæmons, in ſtead of which the Apoſtle puts Lords, and that for the honour of Chriſt, of whom he was to inferre εἷς κύριος, the name of Chriſt being not to be polluted with the appellation of an Idol: for his Apodoſis muſt have beene otherwiſe εἷς Δαίμων;

or may bee hee alludes unto the Hebrew name *Baalim*, which ſignifies Lords: and thoſe Lords, as I told you, were nothing elſe but Dæmons; for thus would S. *Paul* ſpeak in the Hebrew tongue, there are בעלים רבים and אלהים רבים many Gods and many Lords.

And thus have I ſhewed you, though but briefly in regard of the abundance the argument would afford, the nature and office of theſe Dæmons according to the doctrine of the Gentiles: I come now unto another part of this doctrine, which concernes the originall of Dæmons, whom you ſhall finde to be the deified ſoules of men after death; for the canonizing of the ſoules of deceaſed worthies is not now firſt deviſed among Chriſtians, but was an idolatrous trick even from the dayes of the elder world, ſo that the devill, when he brought in this Apoſtaticall doctrine amongſt Chriſtians, ſwarved but little from his ancient method of ſeducing mankinde.

Tertull. *Idololatria parentationis eſt ſpecies, cap.* 12.

Let *Heſiod* ſpeak in the firſt place, as being of the moſt knowne the moſt ancient; he tells us that when thoſe happy men of the firſt and golden age of the world were departed this life, great *Jupiter* promoted them to bee Dæmons, that is, keepers, and protectors, or patrons of earthly mortalls; and overſeers of their good and evill works; givers of riches; and this, ſaith he, is the kingly royalty given them. But heare his owne words:

Αὐτὰρ ἐπεὶ μὲν τοῦτο γένος κατὰ γαῖα κάλυψε,
Τοὶ μὲν ΔΑΙΜΟΝΕΣ εἰσὶ Διὸς μεγάλου διὰ βουλὰς
Ἐσθλοί, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων.
Οἵ ῥα φυλάσσουσίν τε δίκας καὶ σχέτλια ἔργα,
Ἠέρα ἑσσάμενοι, πάντη φοιτῶντες ἐπ' αἶαν,
Πλουτοδόται· καὶ τοῦτο γέρας βασιλήϊον ἔσχον.

And hence it is that *Oenomaus*, quoted by *Euſebius*, calleth theſe Dæmon-gods Ἡσιόδειοι θεοὶ *Heſiods* gods.

The next ſhall be *Plato*, who in his Cratylus ſayes, that *Heſiod*, and a great number of the reſt of the Poets, ſpeak excellently, when they affirme that good men when they die attaine great honour and dignity, and become Δαίμονες, which is (ſaith he) as much to ſay as Δαήμονες ϗ φρόνιμοι, that is, wiſe ones; for wiſe ones (ſaith he) are only good ones, and all good ones are of *Heſiods* golden generation.

The ſame *Plato, de Repub.* would have all thoſe who die valiantly in the field, to be accounted of the golden kinde, and Δαίμονας *effici*, to be made Dæmons, and the oracle to bee conſulted, how they ſhould be buried and honoured; and accordingly ever afterwards ὡς Δαιμονίων οὕτω θεραπεύσομεν τε ϗ προσκυνήσομεν αὐτῶν τὰς θήκας, i. e. their ſepulchers to be ſerved and adored as the ſepulchers of Dæmons: In like manner ſhould be done unto all who in their life time excelled in vertue, whether they died through age or otherwiſe: this place *Euſebius* quotes (*lib.* 14. *Prep. Evang.*) to paralell with it the then harmeleſſe practice of Chriſtians, in honouring the memory of Martyrs, by holding their aſſemblies at their ſepulchers; to the end that he might ſhew the Gentiles, that Chriſtians alſo honoured their worthies in the worthieſt faſhion. But would to God that in the next ages after, this cuſtome of Chriſtians then but reſembling, had not proved the very ſame doctrine of Dæmons which the Gentiles practiſed.

But I goe on, and my next authour ſhall be *Hermes Triſmegiſtus*, whoſe antiquity is ſaid to be very neere the time of *Moſes*; I will tranſlate you his words out of his *Aſclepius* which *Apuleius* made latine. There having named *Æſculapius*, *Oſyris*, and his grandfather *Hermes*, who were (as he ſaith) worſhipped for Dæmons in his owne time; he addes further, that the Ægyptians call them (namely the Dæmons) *Sancta animalia*, and that amongſt them (namely the Ægyptians) *per ſingulas Civitates coli eorum animas, quorum ſunt conſecrata virtutes.*

And here note by the way, that ſome are of opinion, that the Ægyptian *Serapis*, whoſe Idoll had a buſhell upon his head, was *Joſeph*, whoſe ſoule the Ægyptians had canonized for a Dæmon after his death.

Philo Byblius the tranſlator of *Sancuniathon* the ancient Phænician Hiſtorian, who lived before the times of *Troy*, and wrote the Acts of *Moſes*, and the Jewes (ſaith *Euſebius*) very agreeable to the Scripture, and ſaith, he learned his ſtory of *Ierom-baal* a Prieſt of the God JEVO: *Philo Byblius* (I ſay) in a preface to his tranſlation of this Author, ſetteth downe what he had obſerved, and learned out of the ſame ſtory, and might ſerve to help their underſtanding who ſhould read it: namely, that all the Barbarians, cheifly the Phænicians and Ægyptians, of whom the reſt had it, accounted of thoſe for *Dii maximi*, who had found out any thing profitable for the life of man, or had deſerved well of any nation, and that they worſhipped theſe as Gods, erecting Statues, Images, and Temples unto them, and more eſpecially they gave the names of their Kings (as to the elements of the world, ſo alſo) to theſe their reputed Gods: for they eſteemed the naturall Deities of the Sunne, Moon, and Planets, and thoſe which are in theſe, to be only and properly Gods: ſo that they had two ſorts of gods, ſome were Immortals, and others were Mortals.

Thus ſaith *Philo Byblius* out of the Phænician Hiſtory, from which teſtimony we may borrow ſome more light concerning thoſe Baalims in Scripture. * For *Baal* or *Belus*, whoſe worſhip *Iezabell* the daughter of *Ithbaal* King of *Tyre* brought into Iſrael, was a deified Phænician King of that name, as *Virgil* will tell us in that verſe concerning the Phænician Queene *Dido*: *Implevitque mero pateram, quam Belus & omnes A Belo ſoliti, &c.*

* Hieron. *in cap.* 23. Ezech. *Idolum autem* Baal *ſive* Bel, *Aſſyriorum religio eſt, conſecrata a Nino Belis filio in honorem patris.* *Idem in* Hoſ. *cap.* 2. *Ninus in tantam pervenit gloriam ut patrem ſuum Belum referret in Deum, qui Hebraicè dicitur* בל *& in multis prophetis, maximeque in Daniele: Et juxta Theodoſionem ſub Idolo Babylonis hoc appellatur nomine; Hunc Sidonii, & Phænices appellant,* בעל

Nay, *Baal*, or in the Chaldee Dialect, *Bel* (for all is one) was the firſt King of *Babel* after *Nimrod*, and the firſt (as is written) that ever was deified and reputed a God after death; whence afterward they called all other Dæmons *Baalim*; even as becauſe the firſt Roman Emperour was called *Cæſar*, thence were all the Emperours after him ſtiled *Cæſars*: and it may be this is part of that which *Philo Biblius* out of *Sanchuniathon* would tell us; That the Barbarians, eſpecially the Phænicians, &c. gave names from their Kings to ſuch as were canonized after death: For ſo we ſee here that the Babilonians, and the neighbouring Countries, which ſpake the Hebrew tongue, or ſome Dialect thereof, called all Dæmons *Baalim*, of the firſt Dæmon, or deified King in the world, *Baal*, or *Belus*: for at that time when *Belus* reigned in *Babel*, was *Phœnicia*, with the neighbour people, under the kingdome of *Babel*: Whence may ſeeme alſo to have come their community of language and ceremonies; and here note a wonderfull myſtery, that old *Babel*, the firſt pattern in the world of ambitious Dominion, was alſo the Foundreſſe of Idols, and the Mother of the fornication, and abominations of the earth.

Euſebii Chron. Chronicon Alexandrinum ſeu Faſti ſiculi. Hieron. paulo poſt locum proximè citatum. Didicimus, inquit exordium Dæmonis, imo hominis in Dæmonem conſecrati: Omnia enim Idola ex mortuorum errore creverunt. Idem in c. 46. Iſa. Quem (i.e. Baal, Græci Belum, Latini Saturnum dicunt, cujus tanta fuit apud veteres religio ut ei non ſolum humanas hoſtias captivorum, ignobiliumque mortalium, ſed & ſuos liberos immolarent. Cyrillus contra Iulianum verſus finem, Primus (inquit) regnavit in Aſſyriorum terrâ, ἀνὴρ ἀλαζὼν ϗ ὑπερόφρυς ἅμα Βῆλος, vir ſuperbus, & arrogans, Belus qui & primus hominum dicitur à ſubditis nomen Deitatis accepiſſe; hic interpres vitiosè transfert Arbelus, & ubi mox ſequitur εἶτα Βάλυ γέγονεν ὁ Νῖνος Interpres Arbeli, &c. Lactant. de falſ. relig. c. 23. & ult. originem Idolatriæ ad Belum refert.

And becauſe we have fallen upon the naming of Dæmons, let us obſerve another myſtery of names, out of *Plutarch* (*de defect. Orac.*) which may helpe us out, or prevent ſome difficulties, namely, that Dæmons are ſometimes called by the names of thoſe Celeſtiall gods, whoſe Miniſters and Proctors they are, and from whom they receive their power and Divinity: As *Apollo's* Dæmon, *Apollo*; *Iupiter's* Dæmon, *Iupiter*, and ſo the reſt. Ὧν γὰρ

ἔχουσι Θεῷ συντεταγμένοι καὶ παρ' οὗ δυνάμεως καὶ τιμῆς εἰλήχασιν, ἀπὸ τούτου φιλοῦσι καλεῖσθαι; *Sicut & noſtrum alius Iovius, alius Minervius, alius Mercurialis, &c. dicitur.*

Thus *Plutarch*, with *Cleombrotus* there ſaith, he learned of a wonderfull and profound Egyptian Hermite, who lived about the red Sea, &c.

To which is agreeable what *Euſebius Præpar. Evang. lib. 3. cap. 2.* quotes out of *Diodorus, viz. Ægyptios aſſerere mortales multos propter beneficia in Deos relatos, & eorum aliquos cœleſtibus Diis cognomines.*

The ſame *Plutarch* in the ſame place doth acquaint us with this pretty conceit, which being to the purpoſe I will not omit; namely, that the ſoules of men tooke degrees after death, firſt they commenced Heroes, who were as Probationers to a Dæmonſhip; then after a time ſufficient, Demons; and after that, if they deſerved well, to a more ſublime degree. Howſoever it be, Dæmons, and Heroes differed but in more, and leſſe antiquity, the more antient Heroes, being called Dæmons, and the younger Dæmons Heroes.

Dii Animales de quibus Labeo libros ſcripſerat, in quibus aiebat (verba Servii) eſſe quadam ſacra quibus animæ vertantur in deos, qui appellantur animales, quòd de animis fiant.

But that we may returne againe more cloſe to the matter in hand, this order of Dæmons, or ſoule-gods, as I may call them, found place in the Religion of the elder Romans, who called them *Penates, Lares*, and *Manii Dii*; and when once they began to canonize their deceaſed Emperours, which was from the time of *Auguſtus*, they called them *Divi*, which word before that time was more generall. *Tully* in his ſecond booke *de Legibus*, ſhall be my witneſſe, that his countrey-men acknowledged this diſtinction of Soveraigne Gods, and Soule-deified powers, for there you ſhall finde this law; *Divos & eos, qui cœleſtes ſemper habiti, colunto; & illos, quos in cœlum merita vocaverint.* And againe, *Deorum Manium jura, ſancta ſunto. Hos letho Datos Divos habento*; would God the preſent Chriſtian Romans had not renewed this Law.

Yea, ſo ſtrongly was this doctrine embraced amongſt the Gentiles, that ſome of their later Theologiſts thought, that even the ſoules of wicked men and Tyrants had a power after death, and that of theſe came *mali Dæmones*, which hurt men; and yet to theſe they ordained Temples, and ſacrifices to keepe them from hurting them, as well as to the good Dæmons for helping them; but the Ancients gave this honour to the ſoules of vertuous men onely.

Thus have you heard the originall of Dæmons, according to the moſt ancient, and generall opinion of the Gentiles. But beſides theſe Dæmons, whoſe originall you have heard, I meane beſides ſoule-Dæmons, and canonized mortals; their Theologiſts bring in another kinde of Dæmons more high and ſublime, which never had beene the ſoules of men, nor ever were linkt to a mortall body, but were from the beginning, or without beginning, alwayes the ſame *. So *Apuleius* tels us in the booke forenamed; *Eſt & ſuperius aliud anguſtiuſque Dæmonum genus, qui ſemper à corporis compedibus, & nexibus liberi certis poteſtatibus curentur, Ex hac ſublimiori Dæmonum copiâ autumat Plato ſingulis hominibus in vitâ agendâ, teſtes & cuſtodes ſingulos additos.* This ſort of Dæmons doth fitly anſwer and parallel that ſort of ſpirituall powers, which we call Angels, as the former of ſoule-Dæmons doth thoſe, which with us are called Saints.

But leſt I might ſeeme to have no meaſure in raking up this Ethnicall dung-hill, I will now leave the Theologie of the originall of Dæmons, and ſhew you yet another piece of that doctrine of Dæmons, namely, concerning

[*] *Plutarch. de defect. Orac.* in the perſon of *Amonius* the Philoſopher makes two ſorts of Dæmons. αἱ διακριθεῖσαι σωμάτων, ἢ μὴ μετασχοῦσαι τὸ παράπαν, ψυχαὶ, ſoules ſeparate from bodies, or ſuch as never dwelt in bodies at all: Though both theſe ſorts have the name of Dæmons given them in common, yet are theſe which were the ſoules of men, otherwhile for diſtinctions ſake called Heroes, (*Plutarch de Plac. Phil. c* 8.) though ſome extend not this name in generall to all, but onely to ſuch as are either of an inferiour ranke, or but novices, not yet promoted to the office of Dæmons; as Punies, not yet called to the barre.

ing the manner how Dæmons were to be worſhipped, and as it were brought to the lure of men, when they had occaſion of devotion with them. And this was done by ſacring of Images; this you ſhall heare from an ancient Authour, and paſſing skilfull in the myſteries, even *Hermes Triſmegiſtus*, who in his *Aſclepius*, ſpeaketh, in Engliſh, thus, It is a wonder (ſaith he) beyond all wonders, (and he ſaith truly) that man ſhould finde out a way to make Gods: Yet becauſe (ſaith he) our forefathers erred much through unbeliefe concerning Deities, and had ſmall regard of Religion, and Divine worſhip, therefore they deviſed an art to make Gods (he meaneth Images) and becauſe they could not make ſoules (he meanes to theſe ſenſleſſe bodies) therefore they called the ſoules of Dæmons, and Angels, and put them into their Images, and holy myſteries, by which meanes alone theſe Images have power of helping, and hurting; which thus incorporated (he ſaith) are called by the Egyptians, *Animalia ſancta*. And in another place, that kinde of Gods (ſaith he) which men make, is compoſed of two natures, of a divine, which is firſt and more ſacred; and of that which is amongſt men, namely, the matter whereof they are made. The ſumme of all this myſtery is, that Images were made as bodies, to be informed with Dæmons as with ſoules: For an Image was a trap to catch Dæmons, and a deviſe to tie them to a place, and to keepe them from flitting.

Vid. Athenag. Legat. pro Chriſt in Biblioth. Patr. p. 133. 6. qui dicunt non alio modo homines convenire deos poſſe, ſcil. quam per ſimulachra.

Tertul. de Idol c. 7. Artifices Idolorum Dæmoniis corpora conferre.

The like hath *Euſebius* out of *Porphyrie*, *Imagines à Diis peramari, iiſdemq́, circumſcribi, quaſi in ſacrâ quâdam terrâ in ſacratâ imagine contineri; quâ ſublatâ, illud ſtatim ſolvitur, quo Deus continetur.* This is that which *Pſellus* calleth προσεγγίσεις Δαιμονίων, the approaching or preſencing of Dæmons. And *Iamblychus* termeth theſe conſecrated Idols, Ἀγάλματα Θείας μετουσίας ἀνάπλεα, Images filled with divine fellowſhip, or with divine ſociety. And our fore-mentioned *Hermes* calleth them *Statuas animatas ſenſu & ſpiritu plenas.*

Hence came that anſwer, or defence of the Gentiles, as *Arnobius (lib. 6. adverſ. Gent.)* makes them ſpeake, *Neque nos æra, argenti materias aurique, neque alia quibus ſigna conficiunt, eas eſſe per ſe Deos, & religioſa diſcernimus numina; Sed eos in his colimus, eoſque veneramur, quos dedicatio infert ſacra, & frabrilibus efficit habitare ſimulachris.* And in another place he makes this objection for their behalfe; *An numquid dicitis fortè præſentiam vobis quandam ſub his numinum exhiberi ſimulachris, & quia Deos videri non datum eſt, eos ita coli, & munia officioſa præſtari?* And thus have we ſeene the ground of the idolatrous uſe of Images, and found that the worſhip of them alſo is a doctrine of Dæmons: for as at firſt they were ordained for Dæmons, ſo whatſoever Deity is worſhipped in this manner, though it were the true, and Soveraigne God, is thereby made a Dæmon.

What I ſay of Images, muſt be underſtood alſo of Pillars, and Columnes, whereof we read, *Levit. 26. Yee ſhall make no Idols, nor graven Images, nor reare you up a pillar to bow downe unto it*: for howſoever Pillars and Images, through ſome confuſion, at length ſurprizing the Gentiles ſuperſtition, may afterwards ſeeme to be aſcribed to other Deities beſides Dæmons; yet by originall inſtitution they were proper unto Dæmons, and no other. The ſoveraigne, and celeſtiall gods, they were worſhipped in the Sunne, Moone, and Starres, where they were ſuppoſed to dwell, but Images, and Columnes were for Dæmons; and if they ſeemed to be made for any other, *Plutarch's* Hermite would reſolve us, that they were but Dæmons, called by the name of ſome ſoveraigne gods, whoſe Agents they were. The truth of this, the Hiſtory of the beginning of Idolatry makes evident; for that Images and Pillars were at firſt deviſed and erected to the honour of dead men [c]; this the fourteenth Chapter of the booke of *Wiſdome* will tell us,

[c] *Vide Herod. Clio. c. 131. Perſas ſtatuas non erigere, quod non ut Græci ſentiunt Deos ex hominibus eſſe ortos; ex opinione Herod.*

that by the vain-glory of men they firſt entred into the world; no leſſe will the long continuing cuſtome of the world, uſing thus to honour not onely the dead, but ſince alſo the living, be ſufficient to perſwade the truth: *Minutius Felix* in his *Octavius*, will put us forth of doubt, *Majores noſtri* (ſaith he) *dum Reges ſuos colunt religioſè, dum defunctos eos deſiderant in Imaginibus videre, dum geſtiunt eorum memorias in ſtatuis detinere, ſacra facta ſunt, quæ fuerant aſſumpta ſolatia.* When therefore thoſe whom they thus honoured and remembred, were canonized for Dæmons, then were theſe memorials alſo worſhipped*for ſome ſuppoſed preſence, or divine reſpect of ſuch Dæmons, in or to them. The worſhipping therefore of Images, and Columnes, is by its originall and inſtitution, a piece of the doctrine of Dæmons*; ſo that whatſoever is thus worſhipped, yea, the glory of the incorruptible God himſelfe is thereby changed into a Dæmon.

Thus much of Images and Idoll-Pillars, of the reaſon of their ſuppoſed Divinity, and of the originall, and firſt occaſion of worſhipping them. But yet we have not done, there is another piece of Dæmon-devotion yet behinde, namely, the worſhipping of Dæmons in their reliques, ſhrines and ſepulchres*, for this was alſo a part of the doctrine, and Theologie of Dæmons. *Plato*, whom before we quoted for the Canonizing of Dæmons, of the ghoſts of ſuch as died valiantly in the field, would have their ſhrines and coffins to be worſhipped, *ὡς δαιμόνων θήκας*, as the coffins of Dæmons: here alſo what *Clemens Alexandrinus* ſpeaks of this Dæmon-doctrine, *Strom. lib. 6. Exiſtimant (ſcil. Græci) nihil referre an has animas (ſcil. Dæmones quos invocant) Deos, an Angelos dicamus: Jam vero qui ſunt eorum doctrinæ periti in multis Templis tanquam Deorum ſtatuas, omnes ferè mortuorum loculos poſuêre, Dæmones quidem vocantes eorum animas, eas autem coli ab hominibus docentes, ut quæ divinâ providentiâ*

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* *Nam quod poteſt intelligentiâ ſolum proſpici & comprehendi mente nec appetit formam, quâ cognoſcatur, nec figuram admittit, ut imaginem & effigiem. Verum iſta omnia ad gratiam mortuorum referuntur: dum enim vixerunt homines, erant corporum compagibus incluſi*, Conſtantin. Orat ad Sanctorum Cœtum. c. 4.

* *In mortuorum Idolis Dæmonia conſiſtunt.* Tertul. vide de Spectac. cap 11, 12, 13. *ferè totum.*

providentiâ propter vita puritatem, poteſtatem acceperint, ut ad hominum miniſterium, locum qui eſt circa terram, obirent: ſciebant enim aliquas animas ex naturâ corpore teneri. Out of which words obſerve, that they ſuppoſed the like preſences, and power of Dæmons at their coffins and ſepulchres, which before we obſerved and heard of in their Images, as though there alwayes remained ſome naturall tie between the ſoules deceaſed, and their reliques, and therefore they there builded Temples unto them, where their bodies, and aſhes were entombed; and hence it is that the Primitive Fathers which write againſt the Gentiles, do ſo often upbraid them, that their Temples were nothing elſe but the ſepulchres of dead men; *Specioſo quidem nomine* (ſaith *Clemens* in his *Protrepticon*) *Templa dici, fuiſſe autem ſepulchra, id eſt ſepulchra ipſa vocata fuiſſe Templa.* He goeth on ſpeaking to the Gentiles; *Vos autem vel nunc ſaltem Dæmonum cultus obliviſcamini, ſepulchra colere erubeſcentes.* To the like purpoſe *Arnobius lib. 6. adverſ. Gent. Quid quod multa ex his Templa, que tholis ſunt aureis, & ſublimibus elata faſtigiis, auctorum conſcriptionibus comprobatur contegere cineres, atque oſſa, & functorum eſſe, corporum ſepulturas? Nonne patet & promptum eſt aut pro Diis immortalibus mortuos vos colere, aut inexpiabilem fieri Numinibus contumeliam, quorum delubra & Templa mortuorum ſuperlata ſunt buſtis?*

I might further adde to theſe Oecumenicall doctrines of Dæmons, that monſtrous one of the Egytians, for which their fellow Gentiles derided them, who worſhipped living bruit beaſts, yea, onyons and garlick, and water it ſelfe, with divine worſhip, as ſuppoſing ſome Dæmon or other to dwell in them; ſuch were their Cow-god *Apis*, and their Bull-god *Mnevis*, and their Water-god *Nilus*, which it ſhall be enough onely to have named, to make the former compleat, and that from it, and the reſt of that kinde of abominations, we may gather this concluſion once for all, that ſince the Soveraigne and Celeſtiall gods, (as you heard before) might not be approached nor polluted by theſe earthly and materiall things, but kept alwayes immoveable, without change of place or preſence, their heavenly ſtations; therefore the adoring or worſhipping of any viſible or materiall thing, for any ſuppoſed preſence, or other relation of a divine power therewith, is to be accounted amongſt the doctrines of Dæmons.

And thus have you ſeene the Theologie of Dæmons; firſt, for their nature and degree, to have beene ſuppoſed by the Gentiles an inferiour, and middle ſort of divine powers, betweene the ſoveraigne, and heavenly gods, and mortall men. Secondly, their office to be as Mediators and agents betweene theſe ſoveraigne Gods, and men. Thirdly, their originall, to be the deified ſoules of worthy men after death; and ſome of an higher degree, which had no beginning, or ever were impriſoned in mortall bodies. Fourthly, the way to worſhip them, to finde and receive benefits from them, namely, by conſecrate Images and Pillars, wherein to have, and retaine their preſence at devotions to be given them. Fifthly, to adore their reliques, and to Temple them.

Now therefore judge impartially whether Saint *Pauls* propheſie be not fulfilled already amongſt Chriſtians, who foretold that the time ſhould come that they ſhould Apoſtatize and revive againe Διδασκαλίαις Δαιμονίων, Doctrines of Dæmons? whether the deifying and worſhipping of Saints, and Angels, whether the bowing downe to Images, whether of men, or other things viſible, breaden Idols, and Croſſes like new Dæmon-Pillars, whether the adoring or templing of reliques, whether theſe make not as lively an image of the Gentiles Theologie of Dæmons (Διδασκαλίαι Δαιμονίων) as poſſibly could be expreſſed? and whether theſe two words comprehend not the whole pith and marrow of Chriſtian Apoſtaſie, which was to conſiſt in ſpirituall fornication or idolatry, as appeares by that name and denomination thereof given by Saint *John* in his *Revelation, The whore of Babylon!* Is not ſhe rightly termed the Babyloniſh whore, which hath revived and replanted the doctrines of Dæmons,firſt founded in the ancient *Babel.* And is not this now fulfilled which Saint *John* foretels us, *Apoc.*11. That *the ſecond and outmoſt court of the Temple* (which is the ſecond ſtate of the Chriſtian Church) *together with the holy City,ſhould be troden downe, and overtrampled by the Gentiles* (that is, overwhelmed with the Gentiles Idolatry) forty two moneths.

But perhaps I am yet too forward in my application; ſome things in our way muſt firſt be cleared, for howſoever the reſemblance indeed be evident, yet firſt the Text ſeemes not to intend or meane it, becauſe the word Δαιμόνιον. is in the Scripture never taken in the *better or indifferent ſenſe,* howſoever prophane Authours doe ſo uſe it, but alwayes in an *evill ſenſe* for the *devill,*or an *evill ſpirit;* now the ſignification of words in Scripture is to be eſteemed and taken only according to the Scriptures uſe, though other Writers uſe them otherwiſe. Secondly, for the charge of *Idolatry,* though much of that wherein we have inſtanced, may be granted to be juſtly ſuſpected for ſuch indeed, yet neverthleſſe, that whereupon this application mainly relieth, namely, the *praying to Saints glorified, as Mediators and Agents for us with God,* ſhould not ſeeme to deſerve ſo foule a name; for ſuppoſe it were a needleſſe, yea, and fruitleſſe Ceremony, yet what reaſon can be given why this ſhould be more tainted with *Idolatry,* then is the *like honour* given to *Saints* and *holy men* whilſt they live on earth, whom to deſire to mediate and pray to God for us, was never accounted ſo much as an *unlawfull matter?* when theſe two ſcruples are anſwered, I will returne to continue my former application.

To the firſt therefore, for the uſe of the word Δαιμόνιον in Scripture, I ſay, that becauſe thoſe which the Gentiles tooke for *Dæmons*, and for *Deified ſoules* of their *Worthies*, were indeed no other then *evill ſpirits*, counterfeiting the ſoules of men departed, and masking themſelves under the names of ſuch ſuppoſed Dæmons, under that colour to ſeduce mankinde; therefore the Scripture uſeth the name Dæmons for that they were indeed, and not for what they ſeemed to be; for no bleſſed ſoule or good Angell would admit any honour which did derogate from the honour of the *onely true God*, who made them: neither doe the glorified Saints in heaven, or the bleſſed Angels, though Apoſtate Chriſtians now invocate and worſhip them, accept of this honour, heare their prayers, or condeſcend to their devotions, by any ſigne or act whatſoever; but whatſoever is made ſeeme to be done by them, is done by the ſelfe ſame wicked ſpirits, which heretofore were masked under the names of Dæmons; and therefore in this regard the one may as well beare the names of Dæmons as the other, and be as likely to be intended by the uſe of that word. Secondly, though the Scripture often uſeth this word in the *worſt ſenſe*, yet followes it not it alwayes ſhould doe ſo, becauſe the word Διάβολος it ſelfe, which the Scripture hath appropriated to ſignifie *Satan the prince of hell-hounds*, following therein the Seventy (who firſt gave it this notion, no where els ſampled in any Greek Author) yet is this word Διάβολος in the New Teſtament it ſelfe three ſeverall times uſed in the common ſenſe for a *ſlanderer* or *falſe accuſer*, and that in three ſeveral Epiſtles, in both to *Timothy*, and that to *Titus*; and why ſhould the like ſeeme improbable for the word Δαίμων or Δαιμόνιον? Nay, moſt certain it is ſo, as I come now to make manifeſt.

1 Tim. 3. 11.
2 Tim. 3. 3.
Tit. 2. 3.

And firſt, *Act*. 17. 18. where Saint *Paul* our Apoſtle, having at *Athens* preached *Ieſus riſen from the dead*, the Philoſophers thus encountred him ſaying, *This fellow*, Ξένων Δαιμονίων δοκεῖ καταγγελεὺς εἶναι, which we tranſlate, *He ſeemeth to be a ſetter forth of ſtrange gods*, namely, *Dæmon-gods*: for hearing of one Jeſus after death to become a Lord and Saviour, and to be adored with divine worſhip, they tooke him preſently, according to their owne principles in this kinde, to be ſome new or forreigne Dæmon, for ſo it followes in the text, that they ſaid thus, *Becauſe he preached unto them Ieſus and the reſurrection*: Upon the ſame ground *Celſus in Origen lib. 8. cont. Celſ.* cals the ſame Chriſt our Saviour the Chriſtians Dæmon; for whereas the Chriſtians ſaid, that they without hurt and danger blaſphemed and reproached the Gentiles gods, *Celſus* replies, * *Nonne vides bone vir, quod etiam tuo Dæmoni opponens ſe quiſpiam, non ſolum conviciatur, ſed terrâ marique illum exigit?* where *Origen* anſwers *Celſus*, [a] *Qui nullos ſive malos Dæmones, neſcio quomodo ſui oblitus, Ieſum vocârit Dæmonem.* But Saint *Paul* thus charged by the Philoſophers, comming to make his Apologie in *Areopagus*, retorts their accuſation, *Yee men of Athens* (ſaith he) *I ſee you in all things*, ὡς δεισιδαιμονεστέρους, too full of Demons already, I ſhall not need bring any more amongſt you; for thus the word Δεισιδαίμων by Etymologie ſignifies a worſhipper of Dæmon-gods, and was anciently uſed in this ſenſe; and ſo ſhall you finde it often in *Clemens Alexandrinus* his *Protrepticon* [b], not to ſpeak of others, though afterwards from ſignifying ὁ [illegible] τὸ Θεῖον [illegible], as *Budæus* ſpeaks, it came to be applied to thoſe who were too preciſe and anxious in their devotions: I (ſaith the Apoſtle) preach no new Dæmon unto you, but that *Soveraigne and cæleſtiall God, who made the world, and all things therein, who being Lord of heaven and earth, dwelleth not* (as your Dæmon-gods doe) *in*

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* Οὐχ ὁρᾷς οὖν, ὦ βέλτιστε, ὅτι καὶ τὸν σὸν δαίμονα καταράς τις οὐ βλασφημεῖ μόνον, ἀλλὰ καὶ πάσης γῆς καὶ θαλάττης ἐκκηρύττει.

[a] Καλὰ δὲ Κέλσον μηδὲν ἐμφήναντα περὶ φαύλων δαιμόνων, οὐκ οἶδ' ὅπως ἐπιλαθόμενον ἑαυτοῦ, δαίμων ὁ Ἰησοῦς εἴρηται.

[b] Et Strom. l. 7. p. 504. Δεισιδαίμων, ὁ δεδιὼς τὰ δαιμόνια.

Lactant. lib. 4. Inſtit. Divin. ait, Superſtitioſi vocantur aut ii qui ſuperſtitem memoriam defunctorum colunt, aut qui parentibus ſuis ſuperſtites, celebrant imagines eorum domi tanquam Deos Penates. Nam qui novos ſibi ritus aſſumebant, ut Deorum vice mortuos honorarent, quos ex hominibus in cœlum receptos putabant; hos ſuperſtitioſos vocabant. Eos verò qui publicos & antiquos Deos colerent, religioſos nominabant, unde Virgilius, Vana ſuperſtitio veterumque ignara Deorum. Martin. Lex. quem [illegible] vide.

Temples made with hands, neither is worſhipped with mens hands, as though he needed any thing (as you conceive of your Dæmons) *ſeeing he giveth to all, life, and breath, and all things :* This God I preach unto you. And this place I take to be ſo unanſwerable for the indifferent and common acception of the word Δαιμόνιον, that I care not now though the reſt ſhould faile me; but let us ſee what they are.

In *Revel.*9.13.&c. The ſixth Trumpet from *Euphrates* brings an huge army upon the Chriſtian world, which deſtroyeth a third part of men, and yet thoſe which remained *repented not* of thoſe ſinnes (*verſ.*20.) for which theſe plagues came upon the earth, *viz. That they ſhould not worſhip* Δαιμόνια, *and Idols of gold, ſilver, and braſſe, and ſtone, and of wood which can neither ſee, nor heare, nor walke.* Is not this a Comment upon the Apoſtles propheſie in my Text?

The time which it concernes muſt needs fall into the laſt times, for it is the laſt Trumpet ſave one. The place muſt be the Roman Empire, or Chriſtian world, for that is the Stage of all the Seales and Trumpets and how could it be otherwiſe, ſeeing Saint *John* at *Pathmos* ſaw them comming from the great River *Euphrates* ? whatſoever comes from thence, muſt needs fall upon the territory of the Roman Empire. To hold you no longer, the beſt Expounders make it the *Ottoman* or Turkiſh invaſion, which hath ſwallowed ſo great a part of Chriſtendome. But what people are they, who in the Roman territory, doe in theſe later times worſhip Idols of gold, ſilver, braſſe, and ſtone, and wood? Are they Ethnicks? there is none ſuch. Are they Jewes? they cannot endure the ſight of them. Are they Mahumetans? nay, they abhorre it alſo. Then muſt they needs be Chriſtians, and then muſt Chriſtians too worſhip Δαιμόνια, for both are ſpoken of the ſame men. But what Chriſtians doe, or ever did worſhip *devils* formally? But *Dæmon-gods* (alaſſe)they doe, and long have done. Here therefore Δαιμόνιον is againe taken in the common and Philoſophicall ſenſe, or at leaſt, which is all one, for evill ſpirits worſhipped under the names of Dæmons and deceaſed ſouls.

Beſides my Text, there is but one place more in all the Epiſtles of Saint *Paul*, where the word Δαιμόνιον is uſed, namely, 1 *Cor*. 10. where if there be any alluſion to the Gentiles conceit of Dæmons, then all the places of Saint *Pauls* Epiſtles are bending that way: But ſome there are, ſaith *Stephen* in his *Theſaurus* who thinke the Apoſtle in his Ποτήριον Δαιμονίων, or *Cup of Dæmons*, alludes unto that *poculum* ἀγαθοῦ Δαίμονος, uſed amongſt the Gentiles. And further to ſtrengthen the conceit of the Apoſtles alluſion to the heatheniſh notion of Dæmons *, the words of the former verſe make much; for *the things which the Gentiles ſacrifice, they ſacrifice* (ſaith he) *to Dæmons, and not to God*. Now this was the very tenet of the Gentiles, that the *Soveraigne and Cæleſtiall gods* were to be worſhipped onely, *pura mente, and with hymnes and praiſes*, and that *ſacrifices* were onely for *Dæmons, vid. Porphyr. in Euſeb. præp. Evang. Her. Triſmeg. in Aſclepio & Apuleium de Dæmonio Socratis*. He therefore who had given his faith to that, Εἷς Κύριος, *One Lord*, to the ὁ μόνος Δυνάστης, to the *onely Potentate*, to the Εἷς Μεσίτης, to the *onely Mediator Jeſus Chriſt*, muſt have no communion, have no part in the ſervice of theſe *many Mediators, Lords or Dæmon-Gods* of the Nations; for Chriſts monarchicall Mediation excludes all other Mediators and Dæmons: not that the woodden Idoll was ought of it ſelfe, but that the Gentiles ſuppoſed there dwelt ſome Dæmon therein, who received their ſacrifices, and to whom they intended their ſervices. Thus may this place be expounded, and ſo the uſe of the word *Dæmon* in the *worſt ſenſe* or *directly for a Divell*, will be almoſt confined to the Goſpel: where the ſubject ſpoken of being men vexed with evill ſpirits, could admit no other ſenſe or uſe; and yet S. *Luke*, the

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* See *Tertull. de ſpectac. c.* 13.

beſt languaged of the Evangeliſts, knowing the word to be *ambiguous*, and therefore, as it were, to diſtinguiſh it once for all, doth, the firſt time he uſeth it, doe it with an explication, chapter 4. verſe 33. *There was*, ſaith hee, *a man in the Synagogue* ἔχων πνεῦμα Δαιμονίου ἀκαθάρτου, *having the ſpirit of an uncleane Dæmon.*

Thus much of the word *Dæmonium* Δαιμόνιον in Scripture, whereby I hope that it appeares, that this place of my Text is not the only place where the word is uſed according to the notion of the Gentiles, and their Theologiſts: But you will ſay, did any of the Fathers, or Ancients expound it thus in this place? if they had done ſo, the myſtery of iniquity could never have taken ſuch footing; which becauſe it was to come according to divine diſpoſition, what wonder if this were hidden from their eyes. Howſoever it may ſeeme that God left not his ſpirit without a witneſſe; For, as I take it, *Epiphanius*, one of the moſt zealous of the Fathers of his time againſt *Saint-worſhip* then peeping, took διδασκαλία Δαιμονίων in my text for a *doctrine of worſhipping of dead men*; you may read him in the ſeventy eighth Hereſie towards the concluſion, where, upon occaſion of ſome who made a *Goddeſſe* of the *bleſſed Virgin*, and offered a cake unto her as the Queene of heaven, he quotes the place of my text concerning them, ſaying, πληροῦται γὰρ καὶ ἐπὶ τούτοις τὸ, ἀποστήσονταί τινες τῆς ὑγιοῦς διδασκαλίας, προσέχοντες μύθοις καὶ διδασκαλίαις Δαιμονίων. ἔσονται γὰρ, φησὶ, νεκροῖς λατρεύοντες, ὡς καὶ ἐν τῷ Ἰσραὴλ ἐσεβάσθησαν, which in Engliſh ſounds thus, *that alſo of the Apoſtle is fulfilled of theſe, ſome ſhall apoſtatize from ſound doctrine, giving heed to fables and doctrines of Dæmons, for* (ſaith he) *they ſhall be worſhippers of dead men, as they were worſhipped in Iſrael*; are not theſe laſt words for an expoſition of διδασκαλίαι Δαιμονίων? But what (will you ſay) doth he meane by dead men worſhipped in Iſrael? I ſuppoſe he meanes their *Baalim*, who (as is already ſhewed) were nothing elſe but *Dæmons*, or *deified Ghoſts of men deceaſed*: yet he brings in two examples beſides; one of the *Sichemites*, in his time, who had a *Goddeſſe* or *Dæmoneſſe* under the name of *Jephta's daughter*; another of the *Ægyptians*, who worſhipped *Thermutis*, that *daughter of Pharaoh*, which brought up *Moſes*. Some, as *Beza*, would have theſe words of *Epiphanius* to be a part of the text it ſelfe in ſome copy which he uſed. But how is that likely, when no other Father once mentions any ſuch reading; nay it appeares moreover, that *Epiphanius* intended to explaine the words as he quoteth them, as he doth τινὲς by ὑμῶν διδάσκαλοι, and πνεύμασι πλάνοις by μύθοις, and ſo προσέχοντες διδασκαλίαις Δαιμονίων by λατρεύοντες τοῖς νεκροῖς. Otherwiſe wee muſt ſay he uſed a very corrupt copy, or quoted very careleſly. But grant that *Epiphanius* read ſo, either this reading was true, and ſo I have enough; becauſe then the Apoſtle with his ἔσονται γὰρ &c. ſhould expound himſelfe by Δαιμονίοις, to meane the deifying of the dead: or it was not the originall reading, but added by ſome other for explication ſake; and ſo it will follow, that thoſe who did it, made no queſtion, but that the words there, contained ſome ſuch thing as worſhipping the dead: Therefore take it which way you will, it will follow, that ſome ſuch matter as wee ſpeak of, was in times paſt ſuppoſed to bee in this text and propheſie.

Now I come to the ſecond point, to maintaine and prove, that *praying to Saints glorified, as mediators and agents for us with God is* juſtly charged with *Idolatry*; for this is the hinge whereupon not the application only of my text, but the interpretation thereof chiefly turneth; for this is that which I told you in the beginning, that my text depended upon the *laſt words* of the former chapter and verſe; *received into glory*: which were therefore out of their due order, put in the laſt place, becauſe my text was immediately to bee inferred upon them; the like miſ-placing, and for the like reaſon, ſee *Heb.* 12.23[aa]. where, in a catalogue or recenſion of the parts of the Church, *Chriſt the head*, and the *ſprinkling of his blood*, is mentioned in the laſt place, and after the ſpirits of juſt men, becauſe the next verſes are continued upon this ſprinkling of Chriſts blood: *Yee are come to the generall aſſembly, and Church of the firſt borne, which are written in heaven*, and *to God the judge of all, and to the Spirits of juſt men made perfect, and to Jeſus the Mediator of the new Covenant, and to the blood of Sprinkling, which ſpeaketh better things than that of Abel*: whereas the right order ſhould have beene; firſt, *God the judge of all*: Secondly, *Chriſt the mediator of the new Covenant*: Thirdly, in the laſt place, the *Spirits of juſt men made perfect*; agreeable therefore to this dependance of my text I am to ſhew, that the *Invocation of Saints glorified* implyes an *Apoſtaſie from Chriſt*, and a deniall of his *glory* and *majeſty* whereunto hee is *inſtalled* by his *aſſumption into heaven, to ſit at the right hand of God*: which before I doe, I muſt premiſe ſome generall grounds, which are as followeth.

That as *God* is *moſt one*, and without *all multiplicity*, ſo muſt the *honour* and *ſervice* which is given unto him have *no communicability*: *Eſa.* 42.8. *I am the Lord, that is my name, my glory will I not give unto another, nor my prayſe to graven Images*; for the *one-moſt God* muſt have an *one-moſt ſervice*; Therefore in that action whereof God is the object, nothing muſt be an object but God, or in the Scripture phraſe thus, in thoſe actions which look towards the *face of God*, nothing may come betweene, whoſe *face* ſuch actions may look upon beſides him, whether by way of *ſubordination* to him, or *repreſentation* of him: for *I am the Lord thy God* (ſaith hee) *thou ſhalt have no other Gods before my face*. Secondly, this *face of God* is not only the *object* of *his perſon*, but alſo the *place* of *his preſence*, where his glory is revealed

[aa] See alſo *Apocal. cap.* 1. *ver.* 5. where Chriſt is named after the ſeven ſpirits for the like reaſon.

in the heavens, where *we ſhall ſee him face to face,* 1 *Cor.* 13.12. *Revel.* 22.4. and where the Angels in heaven behold the *face of the Father which is in heaven, Matth.* 18. 11. No action therefore directed thitherward, to the *face* of his revealed *preſence* and *glory,* may ſo much as *look aſquint* upon any other *object,* or behold any other *face* but the *face of God* alone, for we muſt have *no other Gods before his face.*

I ſay not, that a man may not turne his *face* upon the *face of any other thing* when he turnes his *face* towards the *face of God*; for how then ſhould we worſhip him at all, ſeeing which way ſoever we turne us, ſomething will alwayes bee before us? but it is not the *face* of our *bodies,* or their *poſture,* but the *face* and *poſture* of the *act* wee doe, which muſt not have the *face* turned upon any thing elſe, when it is directed at the *face of God*: namely, that action in which God is *faced,* muſt *face* nothing elſe but God, where God is the *object,* whether in regard of his *perſon* when we pray unto him, or of his *throne* of *preſence* when we would approach it or direct our ſupplica- towards it, there nothing is to have any reſpect of an object, but God alone. So although when we pray unto God, wee turne the *face* of our bodies towards Heaven, the Sunne, the Moon, and Starres, yet doe we not worſhip the hoſt of heaven therefore, becauſe our *action* hath no *relation* to them as to an *object*, but to *God alone*; and howſoever they are betweene God and us in place, yet as an *object* of our *devotion* neither they nor any thing in them come any way betweene us and him: Now for the reaſon (if you ask it) of this *incommunicableneſſe* of all *actions* and *ſervices* directed to *God-ward,* you ſhall have it, becauſe the *Lord* whoſe name is *jealous,* is a *jealous God, jealous* not only leſt he ſhould not be honoured as *God,* but *jealous* leſt he ſhould not be honoured as *one God*; for as by honouring him, we acknowledge him *God,* ſo by the *incommunicableneſſe* of honour we acknowledge him *one God*: For this cauſe, God being to give us a Mediator, by whom we ſhould have acceſſe unto his preſence, and whom, without his jealouſie, wee might interpoſe in our devotions and ſupplications unto himſelfe, or offered at the throne of his majeſty and glory in the heavens, provided that admirable *myſtery* of *communicating* to the nature of a man borne of a woman, the *hypoſtaticall union* of the *ſecond Perſon* of the *Deity*: and *him*, after he had vanquiſhed death, to *exalt*, to *ſit at his right hand* of glory, and power, in the heavens, there in his owne preſence and throne, to receive our requeſts, and to deale as an *agent* betweene us and him.

Thus at length I am arrived at that port which I all this while made for: *viz.* to ſhew that this *glory of Chriſt* which is ſtiled his *ſitting at the right hand of God*, is that *incommunicable royalty* to which of right belongeth in the preſence of God to receive and preſent our devotions to the *divine Majeſty*, as in it, which now followeth, ſhall appeare. *Seſſio ad dextram Dei* is to be *inſtalled in Gods throne*, or to have a *God-like royalty*, which is defined in Scripture ἡ μεγαλωσύνη Χριστοῦ ἐν οὐρανοῖς, *the Majeſty of Christ in heaven*; whence it is ſaid, *Heb.* 1. ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς *he ſate downe on the right hand of Majeſty on high*. *Heb.* 8. 1. it is called δεξιὰ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς *the right hand of the throne of Majeſty in the heavens*: it is called alſo by Chriſt himſelfe, *Mark.* 14. 62. δεξιὰ τῆς δυνάμεως, *Luke* 22. 69. δεξιὰ τῆς δυνάμεως τοῦ Θεοῦ, *the right hand of power, and the right hand of the power of God*; For as to the *right hand* belongeth both *dignity* and *ſtrength*, ſo doth this *glory of Chriſt* include both a *God-like ſublimity* and a *God-like power*; the firſt δεξιὰ τοῦ θρόνου, the ſecond δεξιὰ τῆς δυνάμεως. The proper place where the *Majeſticall glory* is revealed, is the *heavens*, as may appeare almoſt whereſoever this *ſitting at the right hand of God* is mentioned, *Eph.* 1. 20. ἐν τοῖς ἐπουρανίοις: *Coloſſ.* 3. 1. ἐν τοῖς ἄνω.

Heb. 1. ἐν ὑψηλοῖς, *Heb.* 7. 26. ὑψηλότερος τῶν οὐρανῶν, 1 *Pet.* 3. 22. εἰς οὐρανὸν &c. *heaven, heavenly places, high places* and the like, being alwayes thereto annexed, and every where appeareth to be a conſequent of his aſcenſion into heaven, as we ſay in our Creed, *he aſcended into heaven, and ſitteth at the right hand of God*; and therefore in the words whereon my text depends, is expreſſed by *aſſumed* or *taken up into glory*, ἀνελήφθη ἐν δόξῃ, for as God himſelfe is ſtiled *Pater in Cœlis*, not becauſe not elſewhere, but becauſe his *glory* is there revealed: So Chriſt ſits *ad dextram in Cœlis*, becauſe there the beames of the *Majeſty* given him by his Father, are revealed; whence it comes that his Kingdome is called the *Kingdome of heaven*, a Kingdome whoſe Kings reſidence and Kingly Throne are both in heaven: This glorious Throne of *Majeſty*, this *ſitting at the right hand* of the power of the *Almighty* is a name *incommunicable*, an exaltation whereof no creature in heaven or earth is capable, which is that the Apoſtle meanes to tell us when he ſaith, *Eph.* 1. 21. *Farre above all principalities and powers, and might, and dominion, and every name that is named, not only in this world, but in the world to come*: and *Phil.* 2. 9, 10. *wherfore God alſo hath highly exalted him, and given him a name which is above every name* (that is created name) *that at the name of Jeſus every knee ſhould bow, both of things in heaven, and things in earth, and things under the earth.* *Revel.* 3. 21. *he that overcommeth* (ſaith Chriſt) *I will give him to ſit with me in my throne, even as I have overcome, and am ſet with my Father in his throne*; here is mention of two thrones, you ſee, of which, *my throne*, that is, Chriſts throne, is the condition of a glorified man; in this throne his Saints ſhall ſit with him; but his *Fathers throne* is the *power of divine Majeſty*, wherin *none* muſt ſit but *God*, & the *God-Man Jeſus Chriſt*.

Theſe grounds layd, I ſay, that the honour of being prayd to in *heaven*, and before the *throne of preſence*, is a *prerogative* of *dextra Dei*, and to receive our devotions there, a flower of *Chriſts ſitting at the right hand of God*, as S. *Paul*, *Rom.* 8. 34. conjoines them, ſaying, *Who is he that condemneth? it is Chriſt that died, yea rather that is riſen againe, who is at the right hand of God, and who makes interceſſion for us*: for by *right* of this his *exaltation* and *majeſty* hee comes to bee a *Prieſt after the order of Melchiſedech*, as appeares *Pſalme* 110. *The Lord ſaid unto my Lord, ſit thou on my right hand, till I make thine enemies thy footſtoole*; then followes the effect thereof verſe 4. *The Lord hath ſworne and will not repent, thou art a Prieſt for ever after the order of Melchiſedech*; and by the ſame right alſo he becomes the *only* and *eternall Prieſt* which hath to doe in the *moſt holy place*, the heavens: For as the high Prieſt only entred the *moſt holy place* beyond the vaile in the earthly Tabernacle; ſo Chriſt Jeſus our only *high Prieſt*, through his body, as the firſt Tabernacle, by his owne blood, entred into the ſecond Tabernacle or *holy place*, not made with hands, as was the figure, but into *heaven it ſelfe*, ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, *to appeare in the preſence of God for us*: all this you have in the ſame words at large, *Heb* 9. 7. 11. 12. 24. Now in the Tabernacle of this world, as was in the firſt Tabernacle, we may happily finde many Prieſts whom to imploy as *agents* for us with God: But in the ſecond Tabernacle which is heaven, there is but *one agent* to be imployed, but *one* who hath *royall commiſſion* to deale betweene God and men, that *Angel* of the *preſence*, as *Iſaiah* calls him, 63. 9. and *one only Mediator* Jeſus Chriſt the Lord of glory, who in this prerogative is above both Saints and Angells: For to which of the Saints and Angells, ſaid God at any time, *Sit on my right hand till I make thine enemies thy footſtoole*, *Heb.* 1. 4. 9. 13. neither will this demonſtration admit that vulgar acception to be of any force, namely that *expiatory mediation*, or *meritorious interceſſion* in heaven ſhould indeed appertaine to Chriſt alone, but *favourable interceſſion* to pray for us, not ſo: and therefore for this, wee may without derogation to Chriſt ſollicite either Saints or Angels; I could ſay, that this ragge is too too narrow and ſhort to cover their nakedneſſe, who lay hold of it, in whoſe ſupplication to Saints and to God too in their names, nothing is more uſuall than the expreſſe mention of their *merits*, *blood*, and *ſufferings*, as motives to God to heare them; but we ſhall not need this anſwer; for we have demonſtrated, that as in the Law, none but the *high Prieſt alone* was to doe office in the *holieſt place*; ſo Chriſt Jeſus now is the *only agent* for whatſoever is to be done for us in the *holieſt Tabernacle* of heaven: beſides, wee read that none but the high Prieſt alone was to offer Incenſe, or to incenſe the moſt holy place when hee entred into it: But Incenſe is the Prayers of the Saints, ſent thither from this outward Temple of the militant Church as the Incenſe of the Law was fetched from without the vaile: This therefore none in heaven but Chriſt alone muſt receive from us, to offer for us; and this is that Angel with the *golden Cenſer, Revel.* 8. who there offers the Incenſe of the prayers of the Saints there given him to offer upon the *golden Altar before the Throne*, alluding expreſly to the *golden Altar* before the *Teſtimony*.

For the fuller underſtanding, and farther confirmation of what hath beene ſpoken, take this alſo; that notwithſtanding the man *Chriſt Jeſus* in regard of his perſon, being God as well as Man, was from his firſt incarnation capable of this *royalty* and *glory*; not only for the incomparable ſufficiency of his perſon, which by reaſon of his twofold nature, is alwayes and in all places preſent both with God and men; and ſo at one inſtant able and ready at every need, to preſent to the one what he ſhould receive from the other; but cheifly and moſt of all, for that being very God himſelfe, his Fathers jealouſie, which could never have brooked the communication of this glory to any other, which ſhould not have beene the ſelfe-ſame with himſelfe, was by this condition of his perſon prevented and ſecured.

Neverthelesſe and notwithſtanding, all this capability of his perſon, it was the will of his Father in the diſpenſation of the myſtery of our redemption, not to conferre it upon him, but as purchaſed and attained by ſuffering and undergoing that death which no creature in heaven or in earth was able to undergoe but himſelfe, being a ſuffering of a death, whereby death it ſelfe was overcome and vanquiſhed, to the end that none by death ſave Jeſus Chriſt alone might be ever thought or deemed capable of the like glory and ſublimity; but that it might appeare for ever to be a peculiar right to him.

And this, I think, is not only agreeable to the tenour of the Scripture, but expreſſe Scripture it ſelfe, *Heb.* 2. 9. *But we ſee Jeſus who was made a little lower than the Angels by the ſuffering of death, crowned with glory and honour:* for it became him for whom are all things, and by whom are all things, in bringing many ſonnes to glory, to make the captaine of their ſalvation perfect by ſufferings. *Phil.* 2. 8. *And being found in faſhion of a man, he humbled himſelfe, and became obedient unto death, even the death of the Croſſe:* and the ninth verſe, *Wherefore God hath alſo highly exalted him, and given him a name above every name, that at the name of Jeſus every knee ſhould bow*, *Heb.* 10. 12. *But this man, after he had offered one ſacrifice for ſinnes, for ever ſate down on the right hand of God. Rom.* 14. 9. *For to this end Chriſt both died, roſe, and revived, that he might be Lord both of the dead and living:* See beſides, *Acts* 5. 30, 31. *Rom.* 8. 34. *Epheſ.* 1. 20. 1 *Pet.* 1. 21.

Laſtly, for that particular parcell of this glory of Chriſt (*viz.*) to be that only name in which we are to aſk at the hands of God whatſoever we have to aſk, is not this alſo annexed and aſcribed to his triumph over death? *John* 14. 13. I go unto my Father, viz. through death, *and whatſoever yee ask in my name, that will I doe.* *John* 16. 16. & 23. *A little while yee ſhall not ſee me, and a little while ye ſhall ſee me, becauſe I goe to my Father, and in that day when I am gone to my Father, yee ſhall ask me nothing: Verily, verily I ſay unto you, whatſoever yee ſhall ask the Father in my name, he will give it you,* verſ. 24. *Hitherto yee have asked nothing in my name, ask and yee ſhall receive.* *Heb.* 7. 25. *Wherefore he is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them, for ſuch an high Prieſt became us who is made higher than the heavens.*

How is it then that ſome extenuate that kinde of Saint-worſhip, wherein prayers are not made unto them directly, but God is prayed unto in their names, and for their mediation ſake to grant our requeſts. Is it not a deniall of Chriſts prerogative, to aſcribe unto any other, for any reſpect of glory or neerneſſe to God after death or otherwiſe, that whereof he alone is infeoffed by his unimitable Death, triumphant Reſurrection, and glorious Aſcenſion? certainly that which he holds by incommunicable title, is it ſelfe alſo incommunicable. To conclude therefore with the words of S. *Paul*, 1 *Tim.* 2. 5. *There is but one God and one Mediator between God and men, the man Chriſt Jeſus*: as God is one, ſo the Mediator is one, for it is a God-like royalty, and therefore can belong but to one: There is but one God in heaven, without any other gods ſubordinate unto him; therefore but one Mediator there, without any other mediators beſides him: as for the *Angels* and bleſſed Saints, they have indeed a light of glory too, but they are but as leſſer lights in that heaven of heavens: And therefore as where the Sunne ſhines, the leſſer ſtars of heaven, though ſtars, give not their light to us: ſo where this glorious Sunne Chriſt Jeſus continually ſhineth, by his preſence, ſitting at the right hand of God; there the glory of the Saints and Angels is not ſufficient to make them capable of any flower of this divine honour, which is God-like and ſo appropriate to Chriſt, by right of his heavenly exaltation in the throne of Majeſty; whatſoever Spirit ſaith otherwiſe, οὐ κρατῶν τὴν κεφαλὴν, *holds not the head*, but is a Chriſt-apoſtate-ſpirit which denies the faith of Chriſts aſſumption into glory, and revives the doctrines of Dæmons. Coloſ. 2. 19.

The way being now cleared, I may (I hope) now ſafely reſume my application which I have already given ſome taſte of, that the doctrine of Dæmons comprehends in moſt expreſſe manner the whole *idolatry of the myſtery of iniquity, the deifying, and invocating of Saints and Angels; the bowing downe to Images, the worſhipping of Croſſes as new idol-columnes, the adoring and templing of reliques, the worſhipping of any other viſible thing upon ſuppoſall of any Divinity therein*: what coppy was ever ſo like the ſample, as all this to the doctrine of Dæmons? and for the Idolatry of the Euchariſt or bread-worſhip, though it may be reduced to Image-worſhip, as being the adoration of a ſigne or ſymbole; yet let it bee conſidered whether for the equality thereof it may not be taken rather for an *idolatry of reliques*, the body and blood of Chriſt in the Sacrament being the *myſticall reliques* which he left us as monuments of his death till he come: whichſoever it bee I muſt confeſſe it hath a ſtraine above the abomination of the Gentiles, who though they ſuppoſed ſome preſence of their Dæmons in their Images and reliques, yet were they never ſo blockiſh, as to think their Images and reliques to be tranſubſtantiated into Dæmons: But to come to the maine againe, I will confeſſe for my ſelfe that I cannot think of this *Dæmon-reſemblance* without admiration, nor doe I beleeve that you will heare without ſome aſtoniſhment, that which I am now to adde farther; That the advancers of Saint-worſhip in the beginning did not only ſee it, but even gloried (*ſed glorIatione non bona*) that they had a thing in Chriſtian practice ſo like the doctrines of Dæmons: we heard before, that *Plato* in his *Repub.* would have the ſoules of ſuch as died valiantly in the battell, to be accounted for Dæmons after death, and their Sepulchers and Coffins to bee adored and ſerved as the Sepulchers of Dæmons, *Euſebius lib.* 13. *Præpar. Evangel.* quoting this place, adds with it, ταῦτα δὲ ἁρμόζει ἐπὶ τῇ τῶν θεοφιλῶν τελευτῇ, οὓς στρατιώτας τῆς ἀληθοῦς εὐσεβείας οὐκ ἂν ἁμάρτοις εἰπών, παραλαμβάνεσθαι, *theſe things doe beſit at* (*or after*) *the deceaſe of the favourites of God, whom if thou ſhalt affirme to be taken for the champions of true Religion, thou ſhalt not ſay amiſſe,* ὅθεν ϗ ἐπὶ τὰς θήκας αὐτῶν ἔθος ἡμῖν παριέναι ϗ τὰς εὐχὰς παρὰ ταύταις ποιεῖσθαι, τιμᾶν τε τὰς μακαρίας αὐτῶν ψυχάς, *whence it is our cuſtome to goe unto their tombs, and to make our prayers at them, and to honour their bleſſed ſoules.*

The purpoſe of *Euſebius* was here to ſhew, as a preparation to draw men to Chriſtianity, how well the preſent uſe of Chriſtians in honouring the memories of their Martyrs, by keeping their aſſemblies at their Sepulchers, did agree with that of the Gentiles (ſo much by *Plato* commended) in honouring their champions and worthies for Dæmons after death: But alas, in the age next after, it proved too too like it indeed: For theſe earerings which the Chriſtians had borrowed or ſtolen from the Gentiles at their comming out of Ægypt, preſently became a golden calfe, as ſoone as the woman the Church came into the wilderneſſe, yea and *Aaron* the Prieſt had a foule part in it too.

Read the eighth book of *Theodoret de curandis Græcorum affectionibus*, whoſe title is *de Martyribus*, or in the meane time take theſe few paſſages thereof: Thus hee ſpeaks having quoted that paſſage of *Heſiod* for Dæmons, commended by *Plato*; *Quod ſi Poëta Heſiodus auxiliares cuſtodeſque mortalium eos vocat qui ſanctè olim beneque vixerunt, eamque hujus Poëta ſententiam, Philoſophorum*

optimus Plato adeò confirmavit, ut eorum hominum Sepulchra colenda eſſe atque adoranda cenſuerit; Quid ita quæſo, boni viri (i. e.) Græci, quæ ipſi facimus, accuſatis? nos etenim pari modo (N. B.) eos qui illuſtri pietate viguerunt, propterque eâ jugulati ac cæſi ſunt, & auxiliatores & medicos nominamus; at non Dæmones tamen; abſit à nobis abſit hic furor: ſed amicos Dei, fideleſque ſervos dicimus fuiſſe —— Ibid. poſſe ſanctorum animas, vel cum extra hoc corpus fuerint hominum curare negotia, Plato etiam 11 legum libro affirmat verba Platonis citantur ——

Cum itaq; Philoſophus credendum eſſe rumoribus cenſeat (id eſt ſermonibus qui vulgò habentur de illâ animarum defunctarum curâ circa homines) vos tamen nobis non ſolùm fidei nihil habetis, clamantemq; eventorum vocem audire non vultis, &c. Ibid. Martyrum templa conſpicua ——

Quique homines proſperâ valetudine ſunt, conſervari eam ſibi à martyribus petunt: Qui verò ægritudinem aliquam patiuntur, ſanitatem expoſcunt, —— Inſuper & ſteriles &c. —— Item qui peregrè proficiſcuntur &c. —— non qui ſe ad Deos accedere arbitrarentur, ſed qui erant Dei martyres tanquam divinos homines, interceſſoreſq; ſibi eos apud Deum advocent & precentur ——

Piè verò & fideliter precantes ea maximè conſequi quæ deſiderant, teſtantur illa quæ voverunt ac dona perſolvunt, manifeſta nimirum ſanitatis adeptæ indicia:

Nam alii oculorum, alii manuum ſimulachra ſuſpendunt, ex argento aureóq; confecta, —— paulò poſt —— Quid, quod eorum qui paſſim Dii ferebantur memoriam è mente hominum martyres aboleverint —— Suos mortuos Dominus Deus noſter in templa, pro Diis veſtris (i.e.) Dæmonibus induxit, ac illos quidem caſſos gloriâ vanoſq; reddidit, ſuis autem martyribus honorem illorum dedit:

Propendiis enim Diaſiiſq; & Dionyſiis (i.e.) Jovis, Liberique Patris ſolemnitatibus; Petro, Paulo, Thomæ, Sergio, aliiſq; ſanctis martyribus ſolemnitates epulo populari peraguntur: Cùm itaque tantam utilitatem ex honore martyribus

syrtibus collapsa provenire, homines videntis, fugite (quæſo) errorem Dæmonum, pravioque ductu martyrum, facibusq; atentas, viam capeſſite quæ ad Deum perducit, &c. Now judge whether hitherto *Διδασκαλίαι Δαιμονίων* hath beene fitly applyed or not: I will goe on.

Having therefore by ſo many arguments made apparant (I hope) what I endeavoured to prove: I deſire we may obſerve, among ſo many corruptions, both now and heretofore over-whelming the Church of Chriſt, what it is wherein the Holy Ghoſt placeth the eſſence, and counteth as the very ſoule of the great Apoſtaſie under the man of ſinne, and would have us to make the pole-ſtarre of our diſcovery thereof.

Not every errour, not every hereſie, how fowle ſoever; but *Διδασκαλία Δαιμονίων, Idolatry)* and *Spirituall fornication:* as for other hereſies, though accompanying this, yet are they but accidentall, and not of the eſſence of the great Apoſtaſie which was to come.

Even as whores are ſeldome without other great faults, which yet are no part of whoredome: ſo hath the ſpirituall whore many other hereſies, but her whoredome is only Idolatry and the doctrine of Dæmons.

Neither is hereſie of it ſelfe, no though damnable hereſie, a character whereby the great Apoſtaſie can bee knowne from other ſects and blaſphemies.

Fowle hereſies were in the firſt ages of the Church, yet Antichriſt and his time were neither of them yet come; when his time approached neerer, the Arrians, Macedonians, Neſtorians, Eutychians, were abominable heretiques.

And the Arrians poſſeſſed for a time the face of the viſible Church; yet was not theirs the ſolemne Apoſtaſie looked for.

But Idolatry or ſpirituall whoredome, which in that ſtorme the Devill was aworking, this is the only character and note whereby the Apoſtaſie under the man of

1 Theſ. 1: 9. Converſion to Chriſtianity is deſcribed a

turning from Idols to ſerve the true and living God, and to wait for his Sonne Ieſus Chriſt; therefore Apoſtaſie is a returne to Idols from the living and true God and his Sonne Ieſus Chriſt.

of ſinne is diſcovered and diſtinguiſhed from all other blaſphemies, ſects, and hereſies of what age or time ſoever. Which that I may not ſeem to ground only upon the expoſition of my text, which whatſoever the probability thereof be, may yet be thought alone too weak to ſupport the weight of ſo maine a concluſion: I deſire you to take theſe arguments for a full confirmaiion thereof; ſome of them have already beene intimated, but now all are muſtered up together.

First, that *Babylon* is entitled in the Revelation of S. *John*, not the *Lyar of Babylon*, not the *Tyrant of Babylon*, not the *Heretique of Babylon*, not the *Murdreſſe of Babylon*, but the *Whore of Babylon*, yea that *Great Whore* and the *Mother of fornications, and abominations of the earth.* Doth not God (think we) give the name as he accounts the nature? or is there any one will deny that this *Babylon* is that myſtery of iniquity which our Apoſtle ſo calleth, as being in oppoſition to the great μυϛήριον εὐσεβείας *myſtery of true worſhip and Religion?* if any ſhould μυϛήριον Βαβυλὼν *myſtery Babylon* in her forehead, would help to reclaim him; And what *Whore* is that with whom *the Kings and Nations and Kingdomes of the earth commit fornication?* can it be any other but a *ſpirituall Whore?* Without queſtion therefore S. *John* meanes no other thing here than what he foretold in the eleventh chapter, That the *Second and outmoſt court of the Temple* (which is the ſecond ſtate of the Chriſtian Church) *together with the holy City, ſhould bee trodden downe, and overtrampled by the Gentiles forty two moneths*, that is, overwhelmed with the Idolaty of the Gentiles, which is, διδασκαλία δαιμονίων, as long as power ſhall bee given to the Beaſt to make warre with the Saints, as long as the witneſſes muſt weare ſackcloth, and the woman which eſcaped the fury of the Ethnicall Dragon, be fed in the wilderneſſe.

Secondly, S. *Paul* tels us, that the great Apoſtaſie ſhould enter by ſtrong deluſions, by ſignes and lying wonders; conſider then what corruptions of the Chriſtian faith were thus uſhered in to begin with the begining and firſt corruption of that kinde; Invocation of Saints, with the adoration of their ſhrines, and reliques; how were theſe advanced in the Church, was it not by miraculous cures of the ſick, healing of the lame, reſtoring of the blinde, yea raiſing of the dead (as ſeemed) ſometimes by the only touch and aire, ſometimes of the ſhrines and reliques of ſoules deceaſed? was it not ſtill confirmed by ſtrange apparitions, and other meanes wonderfull to heare? for diſcovery of bones and reliques unknowne and forgotten, yea of men whoſe names they never heard of before. And which I ſhall ſhew better hereafter: no ſuch experience for thirty yeares together obſerved in the Church, untill the totall and fixed time began to enter. The worſhipping of Images, the ſecond, for time, of the Churches fornications: was not this alſo allowed and at length fully ratified by like ſignes and miracles, ſhewed upon thoſe who approached them in their devotions? Read the legend, and ſee what ſtore there is of ſtrong deluſions and lying wonders. That which for time came in laſt, but deſerves a place among the foremoſt, I meane the Idolatry of the Maſſe, and adoration of the breaden god; ſearch and ſee if it be not alſo thus attented!

If all this be true, then would I know what doctrine of theirs beſides was inſtalled with theſe ſolemnities; there is but one only left for exception, and it is Purgatory; but what if all the deluſions of Purgatory, with all the apparitions of Purgatorian Ghoſts, were but an indirect device of Satan ayming partly to advance the Maſſe into an Idoll by the miraculous efficacy (forſooth as the Ghoſts report) of the oblation thereof for them; partly to inſtall the Sonne of perdition (a Dæmon I yet ſpeak not of, and yet a Dæmon) *to ſit as God in the*

Temple and Throne of Chriſt, with the keyes of * *Hades and death*, to deliver them? what ſtronger preſumption can there be of this than the event; and that the errour of Purgatory had ſo long beene working before the Devill ſeemed to know how to make this uſe of it, which at length he ſpied out and plied laſtily with ſignes and wonders. If all this be true, then it followes ſtill that it is ſpirituall fornication which the Holy Ghoſt in Scripture intendeth, and the event hath marked out for the ſoule of Antichriſtian abomination and impiety; But of the matter of miracles and lying wonders more in the ſecond part of my text, which is the proper place thereof.

Thirdly and laſtly, the great Apoſtaſie is a thing proper to the ὑστέροις καιροῖς *the latter times*; which I will ſhew (when I come at it) to be the laſt times of the fourth kingdome of *Daniel, Dan.* 7. 25. *& alibi*; but amongſt all other corruptions, only the ſpirituall fornication of the Church and ſpouſe of Chriſt will bee found proper to theſe times.

But you will ſay, if Idolatry and Spirituall fornication bee the matter, why ſhould not this rather be laid upon Painims, and Turks, and Saracens, who acknowledge not Chriſt, rather than upon Chriſtians who doe?

I anſwer, *S. John* and *S. Paul* propheſied of things to come, not of that which was in being when they propheſied. But Ethnicall and Painim Idolatry at that time overwhelmed the whole earth, yea and perſecuted and made warre with the Saints, and no time hath yet beene when this Idolatry was not to be found. It muſt needs be then ſome other whoredome (for whoredome it was to be) which was propheſied of to come.

Againe, neither Saracen nor Turk (the greateſt un-

*Apocal. 1. 18.

In Saracen. Frid. Sylburg. citante Martinio p. 1903. Lex. οἱ Σαρρακηνοὶ μέχρι τοῦ Ἡρακλείου τοῦ βασιλέως χρόνου εἰδωλολάτρουν προσκυνοῦντες τῷ Ἑωσφόρῳ ἄστρῳ καὶ τῇ Ἀφροδίτῃ ἣν δὴ καὶ Χαβὰρ τῇ ἑαυτῶν ἐπονομάζουσι γλώττῃ δηλοῖ δὲ ἡ λέξις αὕτη μεγάλην.

chriſtian States ſince Chriſt) neither of theſe, I ſay, can bee Antichriſt wee ſpeak of, nor their blaſphemy that myſtery of iniquity foretold by the Apoſtles and Prophets.

For there are two unqueſtionable characters of that myſtery, which will neither of them, without doubt not both of them, agree to Turk or Saracen; *videlicet*, firſt, that it ſhould ſit in the *Great City*, which in S. *Johns* time *reigned over the nations of the earth*. Secondly, that it ſhould bee an *Apoſtaſie* from the Chriſtian faith once embraced: But the Turk, whatſoever he be, is no Apoſtate, being of a nation which never was Chriſtian; nor was the ſeat of the Saracen Empire, whilſt it ſtood, either in the old or new *Rome*, or neere unto either; for I would ſeeme to yeeld for this time, that new *Rome* or *Conſtantinople* would ſerve the turne, though I am farre enough from beleeving it. Nor will I alleadge, that *Mahomet* himſelfe and his nation were both Painims when they began their blaſphemies; for you would tell me, that *Sergius* the Monk taught him to make the Alchoran: nor will I queſtion now, whether the Chriſtian or Mahumetan be the greater Idolater, though the doubt might ſoone bee reſolved, ſeeing it is well knowne the Mahumetans worſhip no Images. But I have alledged nothing ſave what is without exception, that both theſe characters I ſpake of cannot bee applied either to Turk or Saracen, though I beleeve that neither can be. When I ſpake of Painims and Mahumetans, I would have you remember, that there were ſome blaſphemous ſects in the firſt ages of the Church, which are no more to bee accounted of us Chriſtians than Mahumetans and Painims are; nay Mahumetaniſm is neerer Chriſtianity than many of them were: for amongſt whom the Chriſtians Deity is not worſhipped and received, thoſe, though they ſpring up in imitation of Chriſtianity, I account but new Painim blaſphemies and not Chriſtian hereſies: ſuch were the

Mahomet in Alcorano inducit Deum ad ſe ita loquentem: Pauper fuiſti & ditavi te, Idolis ſerviſti & vocavi te: Interpres Aretæ in Præfatione ſub finem.

Mahomet was a Paynim, nei-circumciſed as the other Arabians were, nor baptized till he begun his falſe propheſy: when *Abdalla* the Iew did the one unto him, and *Sergius* the Monk conferred the other, *vid. Purchas Pilgr.*

the * Cerinthians, Marcionites, Saturnians, Valentinians, and Manichees, &c. which neither profeſſed the ſame Deity, nor acknowledged that divine word which we Chriſtians doe; whereas yet the Mahumetans worſhip the ſame God with Jewes and Chriſtians, God the Creatour of heaven and earth, and God the father of *Abraham*, *Iſaac*, and *Jacob*; howſoever they conceive otherwiſe of his nature and properties than Chriſtians doe: But this by the way (leſt it may put a rub in our diſcourſe) of ſpirituall fornication.

* *Tertul.* calls theſe Hereticks, *Alterius divinitatis Hæretici.*

But you will ſtill alledge in her behalfe, who ſeemes all this while to be charged, that *Antichriſt*, and the *man of ſin* in Scripture, is ſet forth as the moſt hatefull and execrable thing that can be in the eyes of God Almighty. But how can ſuch a thing be ſaid, and comparatively to be where the true God, with Chriſt his ſon, God and man, are in any ſort acknowledged and worſhipped?

Lord! that the whole ſtraine of Scripture, in the Prophets eſpecially, and the example of the *Church of Iſrael*, ſhould not cure this web, and take this filme from the eyes of men! Doth not the Lord ſay of Iſrael, that *he had choſen them to be a ſpeciall people to himſelfe, above all people that are upon the face of the earth*, Deut. 7.6. *You onely have I knowne* (ſaith he) *of all the families of the earth*, *Amos* 3.2. And is not *Chriſt* the *Lord* of Chriſtians? and is not the *Church* his *Spouſe*? τὸ μυστήριον τοῦτο μέγα ἐστί, ſaith Saint *Paul*, *Epheſ.* 5. *This is a great myſtery*. No warvell then where this *myſtery* is not conſidered, if the *myſtery of iniquity* be not underſtood. Alas poore Church of Iſrael, thy caſe it ſeemes ſhould have beene a very hard one! for what Nation in the world ever ſuffered ſo much rebukes, ſo many plagues, ſo much wrath, as thou haſt done? yet couldeſt thou ſay for thy ſelfe, thou never forſakedſt the true God altogether, but waſt ſtill called by his name; onely thou wouldeſt faine worſhip him in Calves and Images, as other Nations thy neighbours did their Gods; thou wouldeſt needs follow the faſhion, and this was thine errour; thou never meanedſt to caſt of thy *Jehovah* altogether, but ſtill wouldeſt have him to be thy God, and thy ſelfe to be his people; yet thou tookeſt this liberty, to have other gods beſides the Lord thy God, *viz.* thy *Baalims* and *Dæmon gods* of other Nations about thee, and yet hopedſt *Jehovah* the God of heaven, thy onely Soveraigne God, would not be offended thereat, ſince thou retainedſt him in chiefe place and honour with thee ſtill.

Why was thy God then ſo unkinde and cruell unto thee, to call thee *Whore*, and *Proſtitute Whore*, ſo often? All his Prophets continually baiting thee with that ſo foul and odious a name of *abominable Harlot*? Why did hee ſcatter thee, and cart thee even naked among the Nations, afore his Jealouſie would be ſatisfied? for it ſeemes he is farre more indulgent to his *ſecond wife* the *Church of the Gentiles*, for ſhe worſhips her God in Images and Crucifixes, yea calls a piece of bread, her Lord and her god, and yet ſaith, he is no whit jealous of her, but well pleaſed. She, though eſpouſed to Chriſt Jeſus the Son of the living God, as the ſole Interceſſor and Mediator in the preſence of God his Father, yet thinks ſhe may fall downe to Saints and Angels, yea to as many Images of them as ever the Jewes had of their Baalims, or the Gensiles of their Dæmons.

And yet forſooth becauſe ſhe makes her Lord the chiefeſt ſtill in the honour of her affections, and uſes the reſt of her lovers ſo farther than ſhe may ſtill yeeld the firſt and chiefe place to him, ſhe verily ſuppoſes he is no whit offended with her; whereas Iſrael ſhould have been called *Whore* a thouſand times over for as little as this; yea and like enough to have beene carted too, and her noſe ſlit, *Ezek.* 23.25. long before this time.

Nay but ſhe wipes her mouth, and asketh why her Lord ſhould be angry, for ſhe calls him ſtill her Lord, and acknowledges and profeſſeth him ſtill to be her Husband. If he hath a minde to be angry with any, let him goe to the Turks, Tartars, and other Mahumetans, or to the Painims, who will not acknowledge him at all to be their Lord God, though he hath offered himſelfe, and perhaps wooed ſome of them, but they would none of him, but married themſelves to other husbands: here if he will be jealous, is matter for his jealouſie.

But thou *Chriſt-apoſtaticall Strumpet*, knoweſt thou not the firſt Commandment of thy Chriſtian Decalogue to be, *Thou ſhalt have none other Gods* (*not Chriſts*) *but me*. What doſt thou with ſo many *Chriſtlings*? knoweſt thou not that an husband is more grieved and diſhonoured by his wifes adultery, than if any other woman whatſoever, yea ſuppoſe his kinſwomen and daughters, ſhould play the harlots?

Hieron.in ca.43 Ezek. Ego hoc arbitror, quòd non polluat nomen Domini, niſi ille qui viſus eſt nomini ejus credere: & quomodò tollit membra Chriſti, & facit membra meretricis, qui priùs Chriſto credidit; ſic ille polluit nomen Domini, qui priùs nominis eius fidem ſuſceperit.

What are Turks and Tartars, and any other unbeleeving Nation under heaven, unto thy Lord and Saviour? are they not all as ſtrangers to him, and he to them? But as for thee, he had choſen thee out of many nations to eſpouſe thee to himſelfe; ſo that thou mayeſt ſay with Iſrael, *Iſay 63.19. We are thine, but as for them, thou never bareſt rule over them, they were not called by thy name: but to thee*, to uſe the words of *Ezekiel,c.16. he ſware an oath, and entered into a covenant with thee, and thou becameſt his, and wert called and wilt ſtill be called by his name: Thee he waſhed with water, yea, throughly waſhed thee from the pollution of thy birth, and anointed thee with oyle. Thou waſt decked with gold and ſilver, and thy raiment was of fine linnen, and ſilke, and broydered worke, thou diddeſt eat fine flower, and honey, and oyle, and waſt exceeding beautifull, and didſt proſper into a kingdome. And thy renowne went forth among the heathen for thy beauty; for it was perfect through the comelineſſe which the Lord thy God had put upon thee. But thou didſt truſt in thine owne beauty, and playedſt the harlot becauſe of thy renown,* *and pouredſt out thy fornications upon every one that paſſed by. And of thy garments thou didſt take, and deckedſt thy high places with divers colours, and playedſt the harlot thereupon. Thou haſt alſo taken thy faire jewels of thy Lords gold, and of thy Lords ſilver, which he had given thee, and madeſt to thy ſelfe images of men, and didſt commit whoredome with them. And tookeſt thy broydered garments and coveredſt them: and thou haſt ſet the Lords oyle and his incenſe before them.* Judge now betweene the Lord and his people ye that have wives, and give ſentence ye husbands whether of the two in queſtion hath moſt diſhonoured our Lord and Saviour, which of the two is moſt like to fret him, and kindle the coales of fury and jealouſie: thoſe who never yet were in covenant with him, nor yet are called by his name: or whether his Spouſe, his darling, his beloved one, to whom he was betrothed and married? Judge according to the manner of wedlock, and the notorious preſident of Iſrael: he that is a father (we ſay) is beſt able to underſtand the love of a father, and therefore Gods love to his children for the like reaſon: he that is an husband is ſenſible of the jealouſie of an husband, and ſo of the caſe of *Chriſt* with his *unfaithfull* and *trecherous Spouſe* the *Chriſtian Jezabel.*

The deciſion and ſumme of all this, is this, That the *whoredome* of the Church of God is a *ſpirituall* adultery; and therefore betweene the Idolatry of Chriſtians, and that of Infidels, and of Painims, is as much difference in Gods eſteeme, as is between adultery and ſimple fornication. The one, as equall to murther, was in the law puniſhed with death; the other with a much lighter puniſhment: whence in *Ezekiel* (in whoſe words I have beene ſo long) *chap.*16. *ver.* 38. God ſaith to Jeruſalem for their Idolatry, that he would *judge her as women that breake wedlock and ſhed blood are judged:* he would *give her blood in fury and jealouſie.* And this was the reſolution of God himſelfe againſt Iſrael, *Amos* 3.1,2. *Heare the word that the Lord hath ſpoken againſt you, O children of Iſrael, ſaying, You onely have I knowne of all the families of the earth, therefore will I puniſh you for all your iniquities.* And the ſame will be the judgement of the *Chriſtian Iezabel* (howſoever Painims and Infidels ſpeed) when *Great Babylon ſhall come in remembrance before God, to give unto her the cup of the wine of the fierceneſſe of his wrath.* This I would have well conſidered and weighed by thoſe whom the Mahumetan blaſphemy hath ſo dazeled, that they can hardly beleeve that ſo hated and execrable a name of *Babylon* ſhould belong unto any other, unleſſe there be yet to come ſome other like barbarous Tyrant and Seducer after them: the cauſe of which errour is, That men have fancied another manner of *Antichriſt* than the Holy Ghoſt meant of, and placed their eyes farre wide of the ground of Gods hatred, and of the nature of that myſterie of abomination. But Iſraels Apoſtaſie, Gods Iealouſie, and their unparalled puniſhment therefore, ſuch as no Nation in the world, how Idolatrous ſoever, endured beſides themſelves, are in this caſe the onely Poleſtarre to direct us.

But even this miſtake, which is and hath beene of the *myſtery of iniquity*, is it ſelfe a kinde of *myſtery*, or not without one; for *Antichriſt* is a *Counter-Chriſt*, and therefore his *comming* to be a *counter-reſemblance* of the *comming of Chriſt*.

Chriſt was both to come, and accordingly looked for *in the laſt times* (that is) in the time of the fourth kingdome of *Daniel*; ſo Antichriſt and his myſtery of impiety was to be, *ἐν ὑστέροις καιροῖς*, in the *latter times of theſe laſt times*, that is (as I ſhall better ſhew hereafter) in the laſt times, or laſt Scene (as I may ſo ſpeake) of the fourth kingdome of *Daniel*. When *Chriſt* came the *Scepter* was to depart from Judah, and that *Commonwealth* to be diſſolved: ſo when *Antichriſt* was to come, the *Roman*

Empire was to fall, and *he that hindered was to be taken out of the way*, 2 Theſ.2.8. The Jewes expected Chriſt to come when he did come, and yet knew him not when he was come, becauſe they had fancied the manner and quality of his comming like ſome temporall Monarch, with armed power to ſubdue the earth before him: So the Chriſtians, Gods ſecond Iſrael, looked the comming of Antichriſt ſhould be at that time when he came indeed, and yet they knew him not when he was come, becauſe they had fancied his comming as of ſome barbarous Tyrant, who ſhould with armed power not onely perſecute and deſtroy the Church of Chriſt, but almoſt the world, that is, they looked for ſuch an Antichriſt as the Jewes looked for a Chriſt.

Wherefore as Chriſt came unto his owne, and his own received him not; ſo Antichriſt came upon thoſe who were not his owne, and yet they eſchewed him not: but yet as ſome Jewes, though few, knew Chriſt when he came, and received him; ſo did ſome Chriſtians, though but few, keep themſelves from the pollution of Antichriſt. Laſtly, as the Jewes ere long ſhall acknowledge, and run unto him, whom they pierced as not knowing him; ſo hath the Chriſtian Church, for a great part, diſcovered that Son of perdition, whom a long time they had ignorantly worſhipped, becauſe they knew him not. *O the depth of the riches both of the wiſedome and knowledge of God, how unſearchable are his judgements, and his wayes paſt finding out!* But for our part, ſeeing our caſe is ſo like unto that of the Jewes, let their lamentable and wofull errour, in miſtaking their Meſſiah by wrongly fancying him, be a warning and a caveat unto us, that we likewiſe upon like conceits and prejudice miſtake and miſdeeme not the *Man of ſinne*.

ΤΙΝΕΣ, *Some.*

NOw I come unto the *ſecond point* expreſſed in this deſcription of the *great Apoſtaſie*, *viz.* the Perſons Revolters, they ſhall not be all, but τινὲς, *ſome*, τινὲς ἀποστήσονται, ſome ſhall Apoſtatize; ſome, that is not, as we in our Engliſh doe often uſe it, *a few*, but *ſome*, that is, *not all*, yet *ſome*, that is, ſo many as that the whole viſible Church ſhould be ſaid thereof to be Apoſtatized; ſo many as ſhould like a cloud overſpread the face of the Chriſtian firmament, in ſuch ſort, as the ſtarres and lights therein ſhould not eaſily be diſcerned. For the *great defection* ſo much propheſied of, was to be a *ſolemne* and *generall* one; ſuch a one, as wherein the *chiefeſt* of the Churches, *honoured* as *a mother in Iſrael*, ſhould become a *Babyloniſh whore*, *a mother of harlots*, *and of the abominations of the earth*, *Rev.* 17. ſuch a one as whereby the *outmoſt court of the Temple of God* ſhould not onely be prophaned, but *trodden downe by Gentiliſme*, *Rev.* 11. ſuch a one as the *world* is ſaid *to wonder after the beaſt, and to worſhip him*; and ſuch a one as ſhould not onely make *warre with the Saints, but overcome them*, *Rev.* 13. Otherwiſe, if our Apoſtle here, and Saint *John* there, ſhould meane no more than the errours of ſome particular ones, and their revolt from the faith of the Church, they ſhould make either no propheſie at all, or at the beſt, but a needleſſe one.

For who knowes not, that in Saint *Pauls*, Saint *Johns*, and the Apoſtles owne times, were many Hereſies and Hereticks growne up as weeds in the wheat field of Chriſt? but as yet the wheat overtopped them, and the viſible body of the Church diſclaimed them. If theſe had beene the worſt the Church ſhould look for, the Apoſtles ſhould ſeeme to propheſie of things preſent, and not, as they doe, of things to come, yea and more than this, they ſhould foretell of a thing as proper and peculiar to the laſt times, which was no novelty in their owne times.

We muſt take notice therefore that the Apoſtaſie and corruption of faith ſo much propheſied of, was another manner of one, than that which was ſo frequent in thoſe firſt times; ſuch a kind of one as ſhould not be diſclaimed by the viſible body of the Church, but ſhould ſurpriſe, eclipſe, and overcloud the beautifull face thereof: which manner of defection never had beene before, nor ſhould there be the like after it.

Now that the word *τινὲς*, or *ſome*, uſeth in Scripture to to imply *no ſmall number*, but onely ſerves to intimate an *exception of ſome particulars*, though there were but two or three to be excepted, I will make manifeſt by a few examples, leſt our Engliſh uſe might deceive us.

Firſt, *Iohn* 6. 60: *Many of the Diſciples* (ſaith the Text) *when they heard this, ſaid, This is an hard ſaying*; and verſe 66. *Many of his Diſciples from that time went back and walked no more with him*; neverthelesſe concerning theſe *many* Chriſt himſelfe ſaith verſe 64. *ἀλλ' ἐξ ὑμῶν τινες, but there are ſome of you which beleeve not*: here we ſee that *ſome* is a *great many*: So *Rom.* 11. S. *Paul* there ſaith of the rejection of the Jewes, *ſome of the branches are broken off*; now what a *ſome* this was, appeares in the ſame chapter, when he ſaith, *God hath included them all in unbeleefe, that he might have mercy upon all*: but to ſearch no further, 1 *Cor.* 10. will ſtore us with examples, as verſe 7. *neither be yee Idolaters, καθώς τινες αὐτῶν, as ſome of them were*, this was a *great ſome*, for *Moſes* ſaith of it, *Exod.* 32. 3. *And all the people brake off their golden earerings and brought them to Aaron*: in verſe 8. *Neither let us commit fornication as ſome of them*, which were ſo many, *Numb.* 25. 4. that the Lord ſaid to *Moſes*, *Take all the heads of the people, and hang them up before the Lord, that the fierce anger of the Lord may* *be turned away from Iſrael:* and verſe 5. it is ſaid in generall, *And Iſrael joyned himſelfe to Baal-Peor:* againe in the ſame Epiſtle verſe 9. it is ſaid, *Neither let us tempt Chriſt, as ſome of them alſo tempted and were deſtroyed of Serpents:* and verſe 10. *Neither murmure as ſome of them alſo murmured;* this *ſome* was a *great ſome* indeed, even all the people, ſave *Moſes, Joſhua,* and *Caleb;* whereof is ſaid *Numb.* 14. 1. *And all the Congregation lifted up their voyce and wept:* and verſe 2. *And all the Congregation murmured againſt Moſes and Aaron, and the whole Congregation ſaid unto them, would God that wee had died, &c.* wherefore they were as largely puniſhed, all of them dying in the wilderneſſe, *Joſhua* and *Caleb* excepted. Theſe places of many will ſuffice, to ſhew that the word [*ſome*] in my text, intends not to extenuate the number of Apoſtates, as implying they ſhould be but few, but only ſhews they ſhould not bee all, for where the Apoſtates are but τινες, *ſome*, there *ſome* alſo are not Apoſtates but exempted from the common defection, wherewith the reſt were miſerably overwhelmed. The obſervation therefore which this τινες affords us, is, *That the true Church of Chriſt was never wholly extinguiſhed, nor the light of his Goſpell ever quite put out, no, not in the greateſt darkneſſe that ever was to overwhelme it.* By the true Church of Chriſt I underſtand that holy ſociety and company of beleevers, which as they accord and are joyned together in one common faith of all divine truths needfull to ſalvation, ſo are they alſo free from the fellowſhip of ſuch erroneous abominations and mortall errours as deſtroy and overturne it. This is that ſociety, whereof by the grace of Almighty God, we glory to be the members; this that ſociety, which in the primitive times grew and flouriſhed: this that ſociety, which (when the times foretold of the Churches eclipſe came, and the great Apoſtaſie had over-ſpread the face thereof) was indeed much impaired, indangered, and obſcured, but never was totally extinguiſhed, but continued even under the juriſdiction of the *man of ſinne*, yea in *Babylon* it ſelfe where he had this throne; for doth not Chriſt at length ſay? *Apoc.* 18. 4. *Come out of her my people*: how could they come out thence unleſſe they had beene there? or how ſhould Antichriſt *ſit in the Temple of God*, 2 *Theſ.* 2. 9. unleſſe *Gods Temple* were even there where Antichriſt ſate? as a few living embers in a heape of dying aſhes: as a little wheat in a field overgrowne with weeds: as the lights of the heaven in a firmament overcaſt with clouds: as a little pure gold in a great maſſe of droſſe and mixed metal: ſuch was the faithfull company of Chriſt in the Apoſtate body of Chriſtendome, the **Virgin Church* in the midſt of *Babylon*.

* Apoc. 14. 4.

But will our adverſaries ſay, this is not ſufficient to make you the true Church of Chriſt, becauſe ſome of you have alwayes beene; but you muſt prove alſo that you have alwayes viſibly beene; for the true Catholick Church muſt not only never have beene interrupted or extinguiſhed, but it muſt have beene a ſociety viſibly knowne unto the world, and not as embers in the aſhes, but as a burning and ſhining flame.

But this objection deſerves no anſwering: becauſe our adverſaries, howſoever they would diſſemble it, doe but play upon the preſent advantage which they think their owne Church hath in this point above ours: otherwiſe, when they forget the contention they have with us, and are in a calmer mood, they can bee pleaſed to deliver other doctrine, which (if they would be ingenuous ſo much as to remember it) we needed not ſuch a ſtirre about the point of the Churches viſibility; for the difference betweene them and us hereabout, is not ſo great as they would make it ſeeme: They themſelves and the Fathers alſo teach, that when Antichriſt commeth, the viſibility of the Church ſhall be eclipſed: nay, they affirme more than we uſually in that caſe require; for then they ſay the uſe of the Sacraments ſhall ceaſe, no Euchariſt, no Maſſe, no publick Aſſemblies, yea all Eccleſiaſticall juriſdiction ſhall be extinguiſhed; but here lies all the difference, they hold the glorious viſibility of the true Church to have *continued* from the beginning unto this preſent, and the *overſhadowing* of the *light*, and *eclipſe* of the *glory* thereof under *Antichriſt* to be *yet to come*; we on the contrary maintaine, the *clouding* of the Churches *viſibility* under the *man of ſinne* to have *beene already*, and *ſome part of the viſible ſplendor* thereof to be *yet to come*: both agreeing in this, that in the *fatall Apoſtaſie* the Churches *viſibility* and *glory* ſhould ceaſe; but we ſay that the time hath *been already*, they ſay that it is *yet to come*; we ſay, that *time of darkneſſe* was to continue *many ages*, they ſay, when it comes it ſhall *laſt but three ſingle yeares, and a halfe.* Seeing therefore the whole controverſie lies in the point of time, whether the Churches fatall Apoſtaſie be already paſt or yet to come, it would be much the ſhorter and quicker courſe both for them and us to decide this controverſie, to examine the condition and quality of both religions by the holy Scripture, where we have alſo, as Saint *Peter* ſpeakes, *a moſt ſure word of propheſie, whereunto wee ſhall doe well if wee take heed, as to a light ſhining in a dark place.*

Now though this anſwer be ſufficient enough for the objection of our Adverſaries, yet for the better underſtanding and clearer inſight into the matter queſtioned, we will further conſider whether and in what manner or meaſure our Church may be ſaid to have been viſible, during the prevailing Apoſtaſie, and in what reſpects again it was not viſible, and in both agreeable unto the ſtate of the true Church under the frequent Apoſtaſies of the Church of Iſrael.

Firſt therefore we muſt know that by a *viſible Chriſtian ſociety* in this queſtion is meant a *ſociety* or *company* of *Chriſtian* beleevers joyned together in one externall fellowſhip, and communion of the ſame publike profeſſion, and rule of faith, uſe of Sacraments, and Eccleſiaſticall juriſdiction; for theſe make the outward forme, and as it were the ſhape of a Church, whereby this ſociety is diſcernable from other ſocieties of men: ſo that a ſociety by this outſide ſevered and diſtinguiſhed from other ſocieties, is a ſociety viſible and conſpicuous to other ſocieties of men. The queſtion therefore is, whether that holy ſociety of beleevers before mentioned, who accorded together in one common faith with us of all divine truths needfull to ſalvation, and kept themſelves free from ſuch enormious abominations and mortall errours which we now diſclaime, as utterly annihilating that common faith; whether ſuch a ſociety as this has beene in all ages, joyned and diſtinguiſhed by ſuch a common outſide from other companies, either of men in generall, or Chriſtians in ſpeciall; or in ſhorter and perhaps plainer termes thus: whether the ſociety of men of our Chriſtian beleefe hath beene in all ages for the outſide a diſtinct eccleſiaſticall corporation from other ſocieties of men?

My anſwer is, That for the firſt ages it was ſo not only thus viſible, but eaſily diſcernable from all other ſocieties of men whatſoever; but afterward when the great Apoſtaſie we ſpake of ſurpriſed and deformed the beautifull Spouſe of Chriſt, then was not that virgin company of Saints, our Mother, a diſtinct externall ſociety from the reſt of Chriſtendome, but a part, yet and the only ſound part of that externall and viſible body whereof our adverſaries boaſt their predeceſſors to have beene members: for howſoever this our Virgin-mother, for the internall and inviſible communion of her ſincere and unſtained faith, were a diſtinct and ſevered company from the reſt with whom ſhe lived, yet, for the common principles of the Chriſtian faith still acknowledged in that corrupt body of Chriſtendome, ſhe retained communion with them; and for the moſt part of that time of darkneſſe continued an externall part of the ſame viſible body with the reſt in groſſe call'd Chriſtians, as being begotten by the ſame Sacrament of Baptiſme (as the Iſraelites in like caſe of Circumciſion) taught in ſome part by the ſame word, and Paſtours ſtill continued amongſt them, and ſubmitting to the ſame juriſdiction and government, ſo farre as theſe or any of theſe had yet ſome ſoundneſſe remaining in them; but for the reſt which was not compatible with her ſincere and unſtained faith, and which annihilated in thoſe it ſurpriſed, even thoſe common grounds of Chriſtianity otherwiſe outwardly profeſſed, ſhe with her children either wiſely avoided all communion with it, or if they could not, then patiently ſuffered for their conſcience ſake under the hands of Tyrants, called Chriſtians, untill that Tyranny growing inſupportable, and that mortall contagion unavoidable, it pleaſed God, leſt we might have beene as *Sodome* and *Gomorrah*, to begin to call us thence at the time appointed, unto a greater liberty, as we ſee this day. As therefore when a little gold is mixed with a great quantity of baſe and counterfeit metall, ſo that of both is made but one maſſe or lump; each metall we know ſtill retaines its nature diverſe from the other, and yet outwardly and viſibly is not to be diſcerned the one from the other, but both are ſeene together as they are outwardly one, but cannot be diſtinguiſhed by the eye, as they are diverſe and ſeverall; the gold is viſible as it is one maſſe, and under the ſame outſide and figure with the reſt, yet it is truly inviſible as it is diverſe from the reſt: But when the Refiner comes and ſevers them, then will each metall appeare in his own colours, and put on his own outſide, and ſo become viſible apart from the reſt. Such is the caſe here, and ſuch was the ſtate and condition of the Church in the prevailing and great Apoſtaſie; the purer metall of the Chriſtian viſible body outwardly was not diſcernable from the baſe and counterfeit, while one outſide covered them, and ſo much the rather, becauſe the Apoſtate part in a great proportion exceeding the ſound, made it imperceptible; but when the time of refining came, then was our Church not firſt founded in the true faith (God forbid) but a part of the Chriſtian body newly refined from ſuch corruptions as time had gathered, even as *gold refined* begins no then firſt to be gold, though it begin but then to be *refined gold.*

Whatſoever we have hitherto ſpoken of the ſtate of the true beleevers under the Apoſtaſie of Antichriſt; is the ſame which befell the true Iſraelites in the Apoſtaſie of Iſrael. And doth not Saint *Peter* intimate that the Apoſtaſie which ſhould betide Chriſtians ſhould be like to that which we reade to have befallen Iſrael, 2 *Pet.2.1.* *There were* (ſaith he) *falſe Prophets alſo among the people* (*i.e.* Iſraelites) *even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them.* If the Apoſtaſie of Chriſtians were to be of the ſame ſtamp with that of Iſrael, and the Hereſies brought into Chriſtendome by the falſe Doctors of *Babylon*, like unto thoſe wherewith the falſe Prophets of Iſrael infected and poyſoned the ancient people of God; ſurely we cannot finde a better patterne whereby to know what was the eſtate and condition of the unſtained Chriſtian beleevers under that Apoſtaſie of the man of ſinne, than that which was of the true Iſraelites under the Apoſtaſie of Iſrael: for the right underſtanding whereof we muſt alwayes remember, That the Iſraelitiſh Church did at no time altogether renounce the true and living God, not in their worſt times, but in their owne conceit and profeſſion acknowledged him ſtill, and were cald his people and he their God, though they worſhipped others beſide him: ſo Chriſtians in their Apoſtaſie neither did nor were to make an abſolute Apoſtaſie from God the Father, and Chriſt their Redeemer, but in an outward profeſſion ſtill to acknowledge him, and to be cald Chriſtians, though by their Idolatry and ſpirituall whoredomes they *denied the Lord that bought them* (i.e.) whom they profeſt to be their *Redeemer*; juſt as Iſrael for the like is ſaid to have forſaken the Lord their God that brought them out of the Land of Egypt: here therefore the caſe of both is alike, let us alſo ſee the reſt. You aske, where was the true Church we ſpeake of in Antichriſts time? I ask likewiſe, where was the company of true worſhippers in *Ahabs* time? was it not ſo covered and ſcattered under the Apoſtate Iſraelites, that *Elias* himſelfe, who was one of it, could ſcarce finde it? *I am very jealous* (ſaith he) *for the Lord God of hoſts, becauſe the children of Iſrael have forſaken thy Covenant, throwne downe thy Altars, and ſlaine thy Prophets with the ſword, and I even I alone am left, and they ſeeke my life to take it away*, 1 *Kings* 19.14. yet the Lord tells him verſe 18. *I have yet left me 7000. in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him:* yet I trow theſe 7000. were not outwardly ſevered from the reſt of Iſrael, but remained ſtill externall members of the ſame viſible body with them. But you will except, that the true and unſtained Church in Judah was ſtill viſible and apparent: I aske you then, where was the company of the true worſhippers of Jehovah in *Manaſſes* time, the worſt time of all others? when the ten Tribes were carried captive, and but Judah and Benjamin only left, and they, as far as the eye of man can ſee, wholly and generally fallen from the Lord their God to all manner of Idols and Idolatries, like unto the abominations of the heathen, whom the Lord had caſt out before the children of Iſrael, when in the Temple it ſelfe, the only place where the true God was to be worſhipped legally, were Idolatrous Altars erected, even in the houſe whereof the Lord had ſaid, *In this houſe and in Jeruſalem will I put my name for ever*; even in this houſe, this holy

2 Chron.33.

houſe, were Idols and graven Images erected, and in both Courts Altars to *Baalim*, the Sunne, the Moone, and the whole hoaſt of heaven, the like whereof never had beene untill that time. Beſides alſo, who is able to name the man almoſt 50 yeeres together that remained a faithfull ſervant and true worſhipper of the living God in the midſt of this hideous profanation? Nor is it eaſie to be conceived how it was poſſible all that time to offer any legall ſacrifice without Idolatry, when Gods owne Temple and houſe was made a den of Idols, nay his Altar, the onely Altar of Iſrael deſtroyed, to make roome for Altars erected to Idols, as may be gathered 2 *Chron.* 33.15, 16. where was the true Church of Iſrael now? or had the Lord no Church at all? yes certainely, he had a Church and a company which defiled not their garments, a company (I ſay) but not viſibly diſtinguiſhed from the reſt of their nation, but hidden as it were in the midſt of that Apoſtate body, and yet knowne together with the reſt to be Iſraelites and people of Jehovah; but knowne to God only and themſelves to be true Iſraelites and faithfull ſervants to Jehovah their God. And that ſuch a company there was, and a ſtrong party too, though not ſeene, appeared preſently upon the death of *Manaſſes* and his wicked ſon, when *Joſiah* began to reign at eight yeares of age, for they then prevailed even in the Court it ſelfe, and ſo brought up the King, that even yet while he was young, in the eighth yeare of his reigne, he began to ſeek after the Lord God of *David* his father, and in the twelfth yeare to make a publick and powerfull reformation, ſuch as the like was never done before him. Could all this have been done ſo ſoon, and by a King ſo young in yeares, and ſo carry all before it like a torrent, unleſſe there had beene a ſtrong party, which now having a King for them, began quickly to ſhew themſelves, and to ſway the ſtate, though before they were hardly to be ſeene.

When therefore our adverſaries ask us where our Church was before *Luther*, we ſee by this what we have to anſwer.

OF the two firſt particulars of the foure, whereby the *great Apoſtaſie* of Chriſtian beleevers is here deciphered, I have ſpoken ſufficiently; *viz.* firſt, for the *kind* and *quality* thereof, it ſhould be a new *Doctrine of Demons*: ſecondly, that for the *perſons revolting*, they ſhould not be *all*, but *ſome*. Now I am to ſpeak of the third, the *time when*, ἐν ὑστέροις καιροῖς, *in the latter times.*

For the eaſier underſtanding whereof, we muſt know that ſpeeches of *laſt times* in Scripture meane ſometimes a *continuation or length of time*, ſometimes an *end of time*: A *continuation of time* I meane, as when we ſay the winter is the laſt *time* or ſeaſon of the yeare, or old age the *latter time* of life, neither of them being the very end, but a ſpace of time next the end, which therefore, in reſpect of ſome *whole ſyſteme of time*, whereof it is the laſt part, is truly termed the laſt time thereof. Mans *life* is a *ſyſteme* of *divers ages*, the *laſt ſpace* whereof is the *laſt time* of *life*. The *yeare* is a *ſyſteme* of foure *ſeaſons*, and therefore the *laſt ſeaſon* thereof, *winter*, may be cald the *laſt time* of the *yeare*. But by an *end of time* I meane the very *expiring of time*, as the *laſt day* of *December* is the *end* or *laſt time* of the *yeare*; the moment when a man dies, is the *laſt time*(*i.e.*)the *end* of his life. Now in the New Teſtament, when by mention of *laſt time* is meant an *end* or *terminus temporis*; I obſerve it to be expreſt in the *ſingular number*, as ἐσχάτῃ ἡμέρᾳ being foure times mentioned in the ſixth of *John*, and once in the eleventh, is in every one of them meant of the *day* of the *reſurrection* at the *end* of the world; *I will raiſe him up*, ſaith our Saviour, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *in the laſt day*, *John* 6. 39, 40. 44, 54. And *Martha* of her brother *Lazarus*, *I know* (ſaith ſhe) *he ſhall riſe againe in the reſurrection*, ἐν ἐσχάτῃ *ἡμέρᾳ at the laſt day, John* 11.24. So 1 *Pet.* 1.5. *ἐν καιρῷ ἐσχάτῳ the laſt time*, is uſed in the ſelfe ſame ſenſe, being ſpoken of the *incorruptible inheritance reſerved in heaven, and to be revealed* (ſaith the Apoſtle) *ἐν καιρῷ ἐσχάτῳ in the laſt time*; in all which is meant the *end* of the *world*. But in 1 *John* 2.18. we have *ἐσχάτη ὥρα the laſt houre; Little children it is the laſt houre*, where no doubt he meaneth an *end* of *ſome time*, but not an *end* of the *world*; which was then afarre off; but an *end* of their *time*, to whom he then wrote his Epiſtle (*i.e.*) an *end* of the *Jewiſh ſtate*, and *religion*, which was then at the very doore: which expoſition I will make more plain hereafter.

But when a *continuation* or *longer ſpace of time* is ſignified, then I find the *plurall number* to be uſed, as 1 *Pet.* 1.20. of the Incarnation of Chriſt it is ſaid, that *he was fore-ordained before the foundation of the world, but was made manifeſt ἐπ' ἐσχάτων τῶν χρόνων in the laſt times*, which times have continued theſe 1600 yeares at the leaſt; ſo *Heb.* 1.2. *God* (ſaith Saint *Paul*) *ἐπ' ἐσχάτων τῶν ἡμερῶν in theſe laſt dayes hath ſpoken unto us by his ſonne*; and 2 *Tim.* 3.1. *This know alſo ὅτι ἐν ἐσχάταις ἡμέραις that in the laſt dayes perillous times ſhall come*. Again, *Acts* 2.17. *In the laſt dayes I will poure out my ſpirit upon all fleſh*; and in 2 *Pet.* 3.3. *ἐπ' ἐσχάτων τῶν ἡμερῶν in the laſt dayes ſhall come ſcoffers*. And ſo in my Text, *ἐν ὑστέροις καιροῖς, In the latter times ſome ſhall revolt from the faith, and give heed to doctrines of Dæmons*.

Whatſoever the validity of this obſervation be, for the reſt I make no queſtion but it will be granted, that *ὕστεροι καιροὶ* in my Text meanes ſome *continued ſpace* of time, and not *terminus temporis*, or the *very end of time*: which therefore preſuppoſed, I approach one ſtep neerer, laying this for a ſecond ground of our diſcovery, that theſe *ὕστεροι καιροὶ*, whereof Saint *Paul* ſpeakes and meanes, were *times not then preſent, but afterward to come*; for the words of the Text are not a narration of things preſent, but a prediction (as I have already admoniſhed) of what ſhould betide the Chriſtian faith in after times, yet notwithſtanding were the *times* wherein Saint *Paul lived*, and all the *times* of *Chriſtianity*, the *laſt times*, and ſo ſtiled in Scripture even by our Apoſtle himſelfe, as by ſome of the fore-cited examples evidently appeareth: wherefore it muſt needs follow, that *times* here meant and mentioned in my Text, are not the *laſt times* in *generall* and *ſimply*, but the *laſt times* in *ſpeciall* and *comparatively* (*i.e.*) the *latter times* of the *laſt times*. That as the *laſt times* in *generall* were the *times* wherein *Chriſt* the Sunne of righteouſneſſe was to be *revealed*, and his kingdome founded in the world; ſo the *latter times* of theſe *laſt times* ſhould be the *times* wherein the Apoſtaſie of the *Chriſtian faith* ſhould *prevaile*, and that wicked one uſurp the throne of Chriſt.

Before therefore that we can know what are the *laſt times comparatively* (*i.e.*) the *latter times*, or the *laſt* of the *laſt*, we muſt firſt underſtand, what are the *laſt times ſimply* and in *generall*, why ſo called, whence reckoned, and how limited; for then will theſe *latter times* in my Text, which are the *laſt part* of them, be eaſily found, and in a manner demonſtrated.

Targ. Eccleſ. 1. 1. expounds *In noviſſimis diebus Regis Chriſti.*

As for the *laſt times* therefore in *generall*, moſt uſe to deſcribe them onely thus, to be the times of the kingdome of Chriſt which began at his paſſion to continue to the end of the world, which in reſpect that it ſucceeds the legall worſhip and no other ſhall ſucceed, it is therefore the *laſt time*. In like manner the ὕστεροι καιροὶ allotted to the man of ſinne are (as I take it) uſually no otherwiſe deſcribed, then to be the times wherein the Apoſtaſie ſhould appeare, which in that it ſhould immediately precede the ſecond coming of Chriſt, is therefore to be eſteemed the laſt times of all; but theſe deſcriptions are *obſcurum per magis obſcurum*, they doe declare an obſcure thing by that which was and is more obſcure than it, and therefore

fore come ſhort of making good the intent of the *Holy Ghoſt* in his ſo often mention of the *laſt times*, eſpecially in the New Teſtament; for the *laſt times* or *fulneſſe of time* were both a ground of the Jewes expectation of Chriſt when he came, and are without doubt ſo often propounded and alledged by the Apoſtles for a confirmation of the truth of his comming: but if the *laſt times* could not be knowne but by his comming, how ſhould his comming be knowne by them? ſo alſo the Holy Ghoſt in my Text mentions theſe *ὕστεροι καιροὶ* for an argument or ſigne of the Apoſtaſie to fall out therein, or for a note or mark of time wherein we ſhould look for it, and therefore as forewarned beware of being carried away in that defection; but if theſe times cannot be knowne nor deſcribed any other way than by the defection to fall out in them, we ſhould be never a whit the nearer, and this mark of time which the Holy Ghoſt gives us would ſtand us in no ſtead at all. Let us therefore now take this as a truth to be ſuppoſed, that the times are ſet out unto us to be as markes to informe us when that ſhould come to paſſe which was to fall out in them, and not the things which were to befall, intended for ſignes to know the times by; and therefore we are not to doubt but that the Holy Ghoſt hath ſomewhere elſe, by ſome other marks and grounds of computation, made knowne unto us when to reckon *both the laſt times*, wherein was foretold that Chriſt ſhould be anointed, and theſe *latter times of them* wherein the Chriſtian Apoſtaſie ſhould be revealed, that ſo we might have a ſure beliefe in the one, and a certaine and ſufficient mark when to beware of the other.

μαρτύριον ἰδίοις καιροῖς, 1 Tim. 2. 6.

The prophanation of the legall Sanctuary, and trampling down the holy people by *Antiochus Epiphanes* was marked out in *Daniels* propheſie by the like circumſtance and determination of time, as is this Apoſtaſie here in our Apoſtles prediction, *Dan.* 8. 23. *In the latter time, or in the latter*

latter end of the kingdome of Græcia, a King of a fierce countenance ſhall ſtand up, &c. he who ſhould *magnifie himſelfe againſt the Prince of the hoaſt of heaven, and take away the daily ſacrifice, &c.* as it is in the viſion which was foreſhewed of him *ver.* 10. 11. where it would be prepoſterous to think, that this *latter time* or end of the Greekes kingdome could not be defined otherwiſe than by the event to fall out therein, and not rather conceive that this determination of time, being ſuch as might otherwiſe well enough be knowne, was therefore intended for a character to obſerve the event by. For when was this latter end of the Greekes kingdome to be taken notice of, but then when they ſhould ſee that kingdome begin to be given to another people? when the *fourth kingdome*, the Romane ſtate, ſhould once begin to encroach upon the third, eſpecially when they ſhould ſee the head Province thereof Greece it ſelfe to come under their obedience: when they ſhould ſee this, then were they to prepare themſelves for the *abomination of deſolation* that was now at the door. And ſurely the event was moſt punctuall; for this Roman encroachment, having beene for 28 yeeres together attempting manifeſtly and advancing, was at length accompliſhed, when *Æmilius* the Conſul having quite vanquiſhed *Perſeus* the King of Macedon, all Greece came under the Romane obedience, 166 yeers afore the birth of Chriſt; which no ſooner was come to paſſe, but the very ſelfe ſame yeere, within leſſe than three moneths after, *Antiochus* ſets up the *abomination of deſolation* in the Temple of Jeruſalem. Why ſhould we not then beleeve that the Holy Ghoſt intendeth here to give us as ſure a watch-word, when to beware of the man of ſinne, by this circumſtance of *latter times* here in my text, as we ſee he gave the Jewes to looke for the perſecution and prophanation by *Antiochus*.

באחרית מלכותם LXX. ἐπ᾽ ἐσχάτου τῆς βασιλείας αὐτῶν.

Therefore without any more preambles, I come now directly to reſolve what was before propounded, *viz.*

what is meant by laſt times in generall, whence and how we are to reckon them; and then in the ſecond place what are theſe *ὕστεροι καιροὶ* in my text, which muſt be, as I ſaid before, a latter part of that generall.

For the true account therefore of times in Scripture, we muſt have recourſe to that SACRED KALENDAR and GREAT ALMANACK of PROPHESIE, the foure kingdomes of *Daniel*, which are a *propheticall chronology* of times meaſured by the ſucceſſion of foure principall kingdomes, from the beginning of the captivity of Iſrael, untill the myſtery of God ſhould be finiſhed; a courſe of time during which the Church and Nation of the Jewes, together with thoſe whom by occaſion of their unbeleefe in Chriſt, God ſhould ſurrogate in their roomes, was to remain under the bondage of the Gentiles, and oppreſſion of Gentiliſme; but theſe times once finiſhed, all the *kingdomes* of this world ſhould become the *kingdome of our Lord and his Chriſt*. And to this *great Calendar of times*, together with that other but *leſſer Calendar of 70 weekes*, all mention of *times* in Scripture ſeemes to have reference. Now theſe *foure kingdomes*, according to the truth infallibly to be demonſtrated if need were, and agreeable both to the ancient opinion of the Jewiſh [a] Church whom they moſt concerned, and to the moſt ancient and univerſall [b] opinions of Chriſtians derived from the times of the Apoſtles (untill now of late time ſome have queſtioned it) are, 1 The *Babylonian*. 2 That of the *Medes* and *Perſians*. 3 The *Greekes*. 4 The *Romane*. In which quaternary of kingdomes, as the *Romane*, being the laſt of the foure, is the *laſt kingdome*, ſo are the *times* thereof theſe *laſt times* we ſeeke for, during which times ſaith *Daniel*, *cap.* 2. *v.* 44. *The God of heaven ſhall ſet up a kingdome which ſhall never be deſtroyed, nor left unto another people, but it ſhall breake in pieces, and conſume all theſe kingdomes, which ſhall ſtand for ever*: which is figured by a

[a] *Vide Targ. Habac.* 3. 17.

[b] *Vide Cyril. Hieroſol.* κατηχ. 15. p. 332. & *Hieron. locum infra citatum.*

ſtone hewen out of the mountaine without hands, before the times of the Image were yet ſpent: which ſtone at length *ſmote the Image upon his feet of Iron and Clay,* and ſo utterly deſtroyed it; that done, the *ſtone* that *ſmote the Image upon the feet* became a great *mountaine*, *and filled the whole earth:* the meaning of all which is, that in the *laſt times*, or under the *times* of the *laſt kingdome*, (the Romane) ſhould the *kingdome of Chriſt* appeare in the world, as we ſee it hath done; and this is that which the Apoſtle ſaith *Heb.*1.2. *God in theſe laſt dayes,* or laſt times, *hath ſpoken to us by his Sonne:* and Saint *Peter* 1 *Ep.*1.20. that he was *fore-ordained before the foundation of the world, but was manifeſted in theſe laſt times.* This is that *fulneſſe of time* whereof the Apoſtle ſpeaks *Gal.*4.4. *When the fulneſſe of time was come, God ſent forth his Son made of a woman:* and *Epheſ.*7.10. *Having made knowne to us the myſtery of his will, that in the diſpenſation of the fulneſſe of times, he might gather together in one all things in Chriſt.*

Agreeable unto all which is that *Heb.*9.26. *Chriſt hath once appeared* ἐπὶ συντελείᾳ τῶν αἰώνων *in the end of times*, or ages, *to put away ſinne by the ſacrifice of himſelf:* where theſe *laſt times*, *fulneſſe of time*, and *concluſion of ages*, are nothing elſe but the *times* of the *fourth kingdome*, whoſe times are the laſt period of *Daniels* foure; the fulneſſe of propheticall chronologie, and concluſion of the *ſacred Calendar*: during theſe times, Chriſt was looked for, and accordingly came, and reigned; whoſe kingdome ſhall at length aboliſh the brittle remainder of the Romane ſtate, according to the other part of the propheſie, when the fulneſſe of the Gentiles ſhall come in, and our Lord ſubdue all his enemies under his feet, and at the laſt death it ſelfe.

Add here that of Chriſt himſelfe, *Mar.*1 15. *The time is fulfilled, and the kingdome of God is at hand.* Huc quoque pertinet illud, 1 *Tim.*2.6. μαρτύριον καιροῖς ἰδίοις.

Having thus found what times are termed the *laſt times* in *generall*, let us now ſee if we can diſcover which are the *latter times* of theſe *laſt times*, or the *laſt times* in *ſpeciall*, which are theſe ὑστέροις καιροῖς in my Text: which will not be hard to doe; for if the *laſt times* in *generall* are all the times of the *fourth kingdome*, then muſt our *latter times* as a part thereof needs be the latter times of that kingdome. Let us therefore againe to our *propheticall Calendar*, and ſurvey *Daniels* deſcription of the fourth or Romane kingdome as it is *cap*.7. from *ver*.29. where we ſhall finde the latter times thereof to be that period of a *time, times, and halfe a time*, during which that prodigious *Horne with eyes like a man, and mouth ſpeaking great things, ſhould make warre with the Saints, prevaile againſt them, and weare them out, and thinke to change times and lawes, untill the judgement ſhould ſit, and his dominions be taken away*; and in him that long-liv'd Beaſt finally be deſtroyed, and his *body given to the burning flame, v.* 11. for this *Horniſh ſoveraignty* is the *laſt Scene* of that *long Tragedy*, and the *concluſion* of the *fourth beaſt*, and therefore the times thereof are thoſe ὑστέροις καιροῖς whereof the *Spirit ſpeakes expreſly*, that in them there ſhould be an *Apoſtaſie from the Chriſtian faith*.

καιρὸς, καιροὶ, ϗ ἥμισυ καιροῦ.

Concerning theſe times thus found, we will now further enquire, 1 What durance they may be of. 2 When they take beginning, and by what mark their beginning may be knowne. For the firſt, we will make no queſtion but theſe are the ſelfe ſame times whereof Saint *John* ſpeakes, telling us the Church ſhould be in the wilderneſſe a *Time, Times, and halfe a Time*; the ſame with thoſe *two and forty moneths* wherein *Johns reſtored beaſt* ſhould domineere, and play the ſelfe-ſame reax which *Daniels horniſh tyrant* doth; the ſame time with thoſe two and forty moneths during which the *Church is trodden downe of the Gentiles*; laſtly, the ſame times with 1260. *dayes*, during which the *witneſſes of Chriſt propheſied in ſackcloth, for a time, times, and halfe a time*; or a yeare, two yeares, and halfe, are 42 moneths, and 42 moneths make 1260. dayes: if therefore we can finde the beginning and continuance of any of theſe, we have found the beginning and continuance of them all. For the *duration* and *length* of them, they muſt imply ſome *definitive times*; becauſe the Scripture followes that uſe of ſpeech, and uſeth no number indefinitely, but thoſe which the uſe of ſpeech had made ſuch, as 1, 10. 1000. but mixt and compound numbers, as theſe are, 3½. 42. 1260. are neither in the Hebrew, nor I think in any other language uſed indefinitely.

Our adverſaries would have them literally underſtood for *three ſingle yeers and a half*, as though it were an *Hiſtory*, and not a *Propheſie*: but beſides the uſe of propheſie to reckon dayes for yeers, I think it would trouble any man to conceive how ſo many things as ſhould be performed in this time, ſhould be done in three ſingle yeeres and a halfe. 1 Ten kingdomes founded at the ſame time with the Beaſt. 2 Peoples, and multitudes of nations and tongues to ſerve and obey him. 3 To make warre with the Saints and overcome them. 4 To cauſe all that dwell upon the earth to worſhip him. 5 Babylon to ride the Beaſt ſo long, that all nations ſhall drinke of the wine of her fornication, the Kings of the earth commit fornication with her, yea the Merchants and all thoſe that had ſhips in the ſea, to grow rich by trading with her. Me thinks all this ſhould ask much more than three yeeres works, or foure either. To which I adde moreover, that that ſtate of government, ſoveraignty or ſeigniory, or what you will, of the Beaſt, under which the whore ſhould ride him, followeth immediately upon a former, which in compariſon is ſaid to laſt but a *ſhort ſpace*, *Rev.* 17. 20. But if the Antichriſtian ſtate ſhould continue but *three yeers and a half* literally taken, how ſhort muſt the time of that foregoing King or ſoveraignty be which ſhould occaſion the Holy Ghoſt to inſert ſo ſingular a note of the difference thereof from that which followed, that it ſhould *continue but a ſhort ſpace*: doth not this imply, that the next ſtate wherein the whore ſhould ride the beaſt, was to continue a long ſpace; therefore 3 yeers & a half hiſtorically taken, cannot be the time of the Churches Apoſtaſie, and the Antichriſtian ſoveraignty of *Rome*: and if it cannot be taken hiſtorically, it muſt be taken *prophetically*, every day for a yeer, & ſo 1260 dayes counted ſo many yeers, ſhewes the extent of thoſe *ὕστεροι καιροὶ* to be 1260 yeers.

Now for the ſecond thing propoſed, the *beginning* of theſe *ὕστεροι καιροὶ*; Saint *John* tells us in the *Revelation*, that his blaſphemous Beaſt of 42 moneths continuance ſhould ſucceed upon the mortall wound of the Cæſarian or Imperiall ſoveraignty of *Rome*: And *Apoc.* 17. the Idolatrous Beaſt which carries the great Whore upon his back, ſhould have a plurality of Kings ſtart up at the ſame time with him, who ſhould agree to ſubmit their power and kingdome unto this whore-ridden Beaſt; and would not he alſo in the ſame chapter have us take notice, that the Antichriſtian ſtate of the Beaſt which was to come, ſhould be next to that of the *Cæſars* which then reigned? for the Angell there tels him, that that ſtate of the beaſt, wherein the Whore ſhould ride him, which was then not in being, but ſhould afterward aſcend out of the bottomleſſe pit, and goe into perdition; that this ſtate or head of the beaſt ſhould ſucceed ſo immediately upon the ſixth ſtate or head, *viz.* the Cæſarian then reigning, that howſoever in ſome reſpects it might be called an eighth, yet ſhould in very deed be but the ſeventh; for how could it be otherwiſe, when the Beaſt in the viſion hath but ſeven heads and no more? *vide ver.* 8. 10. 11. Agreeable to this is Saint *Pauls* Epocha, 2 *Theſ.* 2. 7. who tels us, that as ſoone as the Imperiall ſoveraignty of *Rome*, which then hindered, ſhould be taken out of the way, then ſhould *that wicked one be revealed*: * thus the Fathers generally expound it. Hence was that cuſtome in the Church, in the moſt ancient times of it, to pray in their Lyturgy for the laſting of the Roman Empire, that

Tertul. de reſurrect. c. 24. *Ambroſ. comment. in hunc locum. Hieron. q.* 11. *ad Algaſiam. & præfat. in l.* 8. *comment. in Ezech. Chryſoſt. comment. in hunc locum. Aug. lib.* 20. *c.* 19. *de Civit. Dei, ſed non tam aſſeveranter ut cæteri. Cyrillus Hieroſolym. κατηχ.* 15.

ſo Antichriſt might be long a comming, *Tertul. apol. cap.* 32. & 39. *Ad Scap. c.* 2. Upon this ground Saint *Jerome*, when he heard of the taking of *Rome* by *Alaricus* the Goth, preſently expected the comming of Antichriſt, *Ad Ageruchiam de Monogamia*; *Qui tenebat* (ſaith he) *de medio fit, & non intelligimus Antichriſtum appropinquare.* Idem præfat. l. 8. Comment. in Ezec. *Paſcitur animus, & obliviſcitur ſæculi calamitatum, quod in extremo fine jam poſitum congemiſcit, & parturit, donec qui tenet de medio fiat, & pedes ſtatuæ quondam ferrei fragilitate digitorum fictilium conterantur: Cadit mundus, & Cervix erecta non flectitur, &c.* Thus he. *Poſtquam clariſſimum terrarum omnium Lumen extinctum eſt, imo Romani Imperii truncatum caput, & in una urbe totus orbis interiit,* as he elſewhere deplores that wofull calamity, *Præf. l.* 1. *Comment. in Ezek.* Anſwerable to that which Saint *John* told us; *Daniels* Calendar alſo informes us, that the *hornish Tyrant* who was to act the [illegible], ſhould then begin to appeare, when ten kings ſhould ariſe in the fourth kingdome, for the *ten horns* which at laſt he eſpied upon the Beaſts head, and obſerved a *little horn* with eyes & a mouth to ſpring up amongſt them, & diſplant three of them, *v.* 8. the Angel *v.* 24. expounds to be *ten kings* which ſhould ariſe out of that kingdome, and another, to wit Antichriſt, ſhould ariſe * *behind them*, ſo it ſhould be tranſlated, as the 70 doth ὀπίσω αὐτῶν, *which ſhould be diverſe from the firſt*; (that is, a King of another nature) and ſhould *bring downe* or *humble* three Kings, and play thoſe reax which follow in the Text. Thus the Fathers univerſally and from the utmoſt antiquity expound this Scripture: *Juſtin. Mart. Dialog. cum Tryphone* takes it for granted that this horne is ὁ τῆς ἀποστασίας ἄνθρωπος, *qui iniqua in nos Chriſtianos audebit.* *Irenæus* ſcholar to *Policarp, l.* 5. *c.* 21 *aliis* 25. ſaith, *Daniel noviſſimi regni finem reſpiciens, id eſt, noviſſimos decem reges, in quo dividetur regnum illorum, ſuper quos filius perditionis veniet,*

* *Chald.* אחריהון.

יהשפל משפל à *Vulg.* humiliabit. Lxx. ταπεινώσει. *Irenæus*, deminorabit, vel, (ut in alio exemplari) dehonorabit. *Vatab.* opprimet. *Junius*, deprimet.

cornua dicit decem naſci beſtiæ, &c. Yea a little after hee tels us, that Saint *John* in his ten Kings which ſhould receive their kingdomes at one houre with the Beaſt, expounds this of *Daniel*, *Manifeſtius adhuc de noviſſimo tempore & de his qui ſunt in eo decem regibus, in quos dividetur quod nunc regnat imperium; ſignificavit Johannes Domini diſcipulus in Apocalypſi ediſſerens quæ fuerint decem cornua quæ à Daniele viſa ſunt, &c.* Nay Saint *Jerome* in his Comment upon this ſeventh chapter of *Daniel* will give us to underſtand, that all the Eccleſiaſticall Writers delivered this to be the true expoſition; for having there confuted *Porphyrie*, who to derogate from the divinity of this propheſie would have it meant of *Antiochus Epiphanes*, and therefore written when the event was paſt: he concludeth thus, *Ergo dicamus quod omnes Scriptores Eccleſiaſtici tradiderunt: in conſummatione mundi, quando regnum deſtruendum eſt Romanorum, decem futuros reges, qui orbem Romanum inter ſe dividant, & undecimum ſurrecturum eſſe Regem parvulum, qui tres reges de decem regibus ſuperaturus ſit, in quo totus Satanas habitaturus ſit corporaliter.* Who theſe three Kings were which this horne diſplanted to make himſelfe elbow-roome, you ſhall heare more anon; but I will not conceale what I have heard of another expoſition, which fits our turne for the beginning of the Apoſtaſie no leſſe than that of the Fathers; namely, that by ten kingdomes may be meant the full plurality of the Romane Provinces, ſo much whereof as three is of ten ſhould have the Imperiall power rooted out of them, and fall under the Dominion of the Antichriſtian Horne, who ſhould act the ſoveraignty of the latter times, or the laſt ſoveraignty of that kingdome. Now it is moſt true that the Popes Patriarchdome in the Weſt holds juſt that ſcantling of the ancient Territory of the Roman Empire, which a man may judge by his eyes, or compaſſes in a Mapp; and yet I preferre the other expoſition before it.

To come up to an iſſue: It is apparent by all that hath bin ſaid, that theſe ὕστεροι καιροὶ, with that wicked ſoveraignty which ſhould domineer in them, was to take beginning from the wound, the fall, the ruine, the rending in pieces, or rooting up of the Imperiall ſoveraignty of the City of *Rome*, when that City ſhould ceaſe to be the Lap of that ſoveraignty which the *Cæſars* once held over the Nations, and many new upſtart Kings ſhould appeare in the place and Territory of that once one Empire; then ſhould the Apoſtaſie be ſeen, and the *latter times* with that wicked one make their entrance. Now in what age this fell out I think no man can be ignorant, who hath but a little skill in Hiſtorie.

But you will ſay, The Imperiall ſoveraignty of old *Rome* fell not all at once, but had divers ſteps and degrees of ruine, ſo that the doubt will be notwithſtanding, from which of theſe ſteps of the fall thereof theſe *latter times* muſt be reckoned?

I anſwer, From any of them. For as the Imperiall ſoveraignty fell by degrees, ſo the Apoſtaſie under the lattermoſt ſoveraignty grew up alſo by degrees; and for every degree which the ruinous Empire decayed, was the riſing ſonne of perdition a degree advanced. Secondly, all the maine and evident degrees of the Empires ruine fell in the compaſſe of an age, and the knowledge and obſervation of that age onely, within which the times of this fall were comprehended, was ſufficient both to warn them which then lived, that that which was to come, was then a comming, and to informe us who now live, that it is already come.

Now which were theſe maine and evident degrees of the Empires falling, and at what time, I will tell you as ſoon as I have removed an uſuall miſtake in this buſineſſe, which is to reckon the times of the Empires ruine, and ſo likewiſe the Apoſtaſie attending, onely from the ἀκμὴ or full height thereof; but this is too much againſt reaſon, and not agreeable to the courſe wee otherwiſe uſe in the like: for as when we reckon the age of a man, we reckon not from the time ſince he came to mans eſtate, but from his birth; ſo ſhould we doe here for the times of the man of ſinne: I ſay not, we ſhould begin to count his age from his conception, for that we uſe not in other things; but from the time he was firſt *editus in lucem*, when he firſt began to appeare in the world: and ſo likewiſe the fall of the Empire and the Apoſtaſie, not from the time they were conſummate, but from the time they firſt evidently appeared; as therefore I hold their opinion the beſt and moſt agreeable to truth, who begin the 70 yeeres of the Jewiſh captivity in Babylon, not from the conſummation thereof under *Zedekiah*, when the City and Temple were utterly raſed, for that is impoſſible, there being not * 60 yeeres in all betweene the nineteenth of *Nebuchadnezzar*, and the laſt of *Cyrus*; but from the beginning thereof under *Jehojakim*, eighteen yeers before, or at the moſt but from *Jehojakin*. So are theſe *ὕστεροι καιροὶ* of the Romane ſtate to begin when the Empire firſt began to fall, and not when it was utterly rooted up. Take for another example, that computation of the time allotted to the calamity of the Jewes under *Antiochus*, which I the rather alledge, becauſe he is commonly counted for a type of Antichriſt: the beginning of that 2300 *evenings and mornings*, or ſix yeeres, or ſomewhat more than a quarter, which that calamity was to continue, from the beginning thereof, untill the Temple ſhould again be cleanſed, *Dan.*8.13,14. was not to be reckoned from the heigth thereof, when the daily ſacrifice ſhould be taken away (for thence it is but three yeers, 1 *Mac.*1. 54. &c. with *c.*4.52.) but from the beginning of the tranſgreſſion which occaſioned this deſolation, and is deſcribed 1 *Mac.*1.11 &c. ſo likewiſe the end of the kingdome of the Greekes, wherein this calamity was to happen, is not to be counted onely then when *Æmilius* the Conſul had

* As infallibly appeares in that long wanting Mathematicall Canon of *Ptolomy*, now of late brought to light out of one of our Libraries.

quite finiſhed the conqueſt of *Macedon* (for this points out onely the heigth of that calamity) but from the beginning of the laſt fatall *warre which put an end to that kingdome; which was about ſome three yeeres and an halfe before, and jumps with the beginning of the tranſgreſsion of deſolation, as the finiſhing of the conqueſt doth with the taking away of the daily ſacrifice.

Bellum Macedonicum ſecundum.

But leaving this, let us returne againe and ſee which were theſe *maine* and *evident degrees* of the Empires *downfall*, and when they befell; which I ſuppoſe may not unfitly be ſampled by thoſe of the Babyloniſh captivity. As therefore the Babyloniſh captivity had three ſteps or degrees, the firſt in the dayes of *Jehojakim*, when *Daniel* went captive; the ſecond under *Jehoiachim*, or *Jechonias*, when *Ezechiel* went captive; the laſt under *Zedekiah*, when the Temple and City were wholly razed and conſumed: ſo (omitting the Politicall change under *Conſtantine*) the chiefe and principall moments of the ruine of the Empire by the ſword (and by the ſword the Beaſt had his deadly wound, *Apoc.* 13.14.) may fitly be reduced unto three.

1 The firſt was preſently after the death of *Julian*, the laſt of heathen Emperours, about the yeere 365. ominouſly marked with that univerſall, ſtupendious, and never but then ſampled earthquake, [a] whereby the waters of the Sea were rolled out of their channels, and left ſhips hanging upon the tops of houſes. From this time forwards all the nations on every ſide ſeeme as it were with one conſent to have conſpired the ruine of the Empire. [b] Now that terrible and fatall ſtorme of the nations of the North, *Almaines, Sarmatians, Quades, Picts, Scots,*

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[a] *Ammian. Marcel.* lib. 26. c. 31. Horrendi tremores per omnem orbis ambitum graſſati ſunt ſubitò, quales nec fabulæ nec veridicæ nobis antiquitates exponunt, &c. *Hieron. in vita Hilarionis.*

[b] Hoc tempore velut per univerſum Orbem Romanum canentibus buccinis, excitæ gentes ſæviſſimæ, limites ſibi proximos perſultabant, Gallias, Rhætiaſque, ſimul Alemanni populabantur; Sarmatæ, Pannonias, & Quadi, Picti, Saxones, & Scoti, & Attacotti Britannos, ærumnis vexavere continuis: Thracias diripiebant prædatorii Globi Gothorum, &c. *Ammian. ibid. cap.* 4.

and *Saxons*, eſpecially the *Goths*, began to break in upon it almoſt without intermiſſion, harrying, burning, waſting, deſtroying the moſt part of the Provinces thereof almoſt for [c] 45 yeeres together. And to mend the matter, the *Goths* ſoone after their comming were admitted as Inhabitants, and diſperſed as free Denizens into the bowels and heart of the Empire, advanced to be Commanders, and bore the greateſt ſway in their Armies. [d] By which fatall errour the Empire received her bane, and the Romanes were no longer maſters of their owne ſtrength, which they quickly and often repented; but even that coſt them deare, when they had indeed eyes to ſee it, but never ability to amend it. This was the firſt degree of the Empires ruine.

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[c] *Hieron. epiſt.* 3. Ante annum 400. viginti & eo amplius anni ſunt quòd inter *Conſtantinopolin* & *Alpes Iulias* quotidiè Romanus ſanguis effunditur. Scythiam, Thraciam, Macedoniam, Daciam, Dardaniam, Theſſalonicam, Achaiam, Epiros, Dalmatiam, cunctaſque Pannonias, Gothus, Sarmata, Quadus, Alanus, Hunni, Vandali, Marcomanni vaſtant, rapiunt. Romanus orbis ruit. Quid putas nunc animi habere Corinthios, Athenienſes, Lacedæmonios, Arcadas, cunctamque Græciam, quibus imperant Barbari?

[d] *Syneſius Orat. ad Arcadium Auguſt.* Quomodo enim ferre poſſumus partes viriles, in noſtra Republica, alienorum & externorum eſſe, & fortiſſimũ Imperium concedere aliis bellicæ gloriæ principatum? neque enim dubitandum eſt fore, ut illi aliquando armis inſtructi hominum urbanorum ſe Dominos eſſe velint. Quod priuſquam eveniat, revocandi ſunt nobis Romanorum animi, & ita aſſueſaciendi, ut ipſi ſuo Marte vincere & poſſint & velint; nec omnino ſocietatem cum Barbaris ineant, ſed eos omnes deſpiciant, omnique loco funditus pellant. Primùm igitur Magiſtratu ejiciantur, & procul à Curiæ honoribus arceantur, quibus per ſummum dedecus ea obvenerunt, quæ diu apud Romanos habita ſunt, & reipſa fuerunt apud eos honeſtiſſima. Nam & Deam *Themidem*, quæ Senatui, & *Bellonam*, quæ Exercitui præſidet, obvelare ſe arbitror, cùm cernant hominem penulâ ſcorteâ indutum ducem eſſe chlamydatorium, & villoſam penulam exuentem, togam ſumere, & de ſumma rerum cum Romano Magiſtratu conſulere, propè ipſum conſulem ſedentem, longè poſt eum ſedentibus iis, quibus honos ille jure optimo debebatur. *Paulo poſt.* Apud nos Exercitus magni ſunt, noſtriſque ſervis Scythis ſanguine conjuncti, qui neſcio quo infelici fato in Romanorum Imperium irruerunt, illi ſuos duces habent magnæ authoritatis viros non ſolùm apud eos ipſos, ſed etiam apud nos, quod malum noſtra dedit ſocordia nobis. *Paulo poſt de Theodoſio.* Ille ſupplicantes (*ſcil. Gothos*) erexit, & belli ſocios aſcivit, & civitate donavit, & omnium honorum participes fecit, & partem Romani agri iis attribuit; At illi quod pater tuus mitem ſe iis præbuit, nos in hunc uſque diem derident, ſed id prius fecerat *Valens, Anno* 374. —— (*Vide Socratem lib.* 4. *cap.* 17) —— *De quo ſic Paulus Diaconus Hiſtor. Miſcell. lib.* 12. *cap.* 14. Hunnos, Gothi,

tranſito Danubio, fugientes, à *Valente* ſine ulla fœderis pollicitatione ſuſcepti ſunt, tribuens eis terras Thraciarum ad habitandum, arbitratus perpetuum ſibi exercitum ab eis habere contra omnes barbaros; hâc pro re Milites de cætero negligebat, & eos qui dudum contra hoſtes elaboraverant, Imperator deſpiciebat, &c. —— Hoc ergo fuit initium, ut in illo tempore Romana Reſpublica calamitatibus ſubderetur. Barbari namque cùm Thracias tenuiſſent, licenter Romanorum vaſtabant provincias, &c.

2 The ſecond was about the yeere 410, when *Alaricus* the Goth ſacked *Rome* it ſelfe, the Lady of the world, when, as Saint *Jeromes* ſaith, *Capiebatur urbs quæ totum cepit orbem, imo fame periit antequam gladio, & vix pauci qui caperentur inventi ſunt.* And from this very yeere the plurality of Kings foretold of, began to come upon the ſtage; five or ſix new kingdomes preſently appeared within the Territories of the Empire, of the *Goths*, of the *Burgundians*, and though ſomewhat later, of the *Franks* in *Gallia*, of the *Suevians* and *Alans*, and of the *Vandals* in *Spaine*, and, as *Sigonius* thinks, of the *Huns* in *Pannonia:* certainly they could not be much later than this very yeere. But this number of Kings we will leave till they be better increaſed, as continually they did. And thus you ſee the ſecond degree of the ruine of the Empire.

3 The third was about the yeere 455, preſently upon the death of the third *Valentinian*, the laſt (as *Sleidan* well obſerved) of the Emperours of the Weſt, and conſequently of the ancient *Rome*; then when *Genſericus* the Vandall tooke the City now the ſecond time, fired it, and ſpoiled it of all the goodly and glorious ornaments which *Alaricus* had ſpared, amongſt which were the golden and ſilver veſſels of the Temple of *Jeruſalem*, *brought thi-

ther

* *Paulus Diaconus Hiſt. Miſc. prout ex codice Palatino edidit Ianus Gruterus.* Quatuordecim interim dies ſecurâ & liberâ direptione omnibus opibus ſuis & miraculis Roma vacuata eſt. In quibus erant Eccleſiaſtica *κειμήλια* tota ex auro & lapidibus pretioſis ornata, & vaſa Hebraica quæ *Titus Veſpaſiani* filius poſt captivitatem Hieroſolymitarum Romam detulerat; multaque millia captivorum. —Cum Regina *Eudoxia* quæ *Genſericum* ad hoc facinus invitaverat, duabuſque ejus filiabus, Carthaginem deducta ſunt.

ther by *Titus*: All which, with an innumerable multitude of Roman captives, he carried away with him. Now was the prediction which *Varro* reports that *Vectius Valens* the Augur made of 12 Vulturs to *Romulus* the founder, that his City ſhould continue 12 hundred yeeres, fulfilled, and thoſe yeeres newly expired; and, which is more to be heeded, now was the plurality of Kings lately riſen in the ancient Territorie of the Empire, as *Daniel* and Saint *Iohn* had propheſied; increaſed unto the full number of ten, which, together with the Provinces wherein they were ſeated, and the names of the Kings which reigned the next yeare after the City was taken, are theſe which follow.

ANNO DOMINI 456.

Kingdomes of the	Provinces.	Names of the Kings reigning.	Somewhat of their changes.
1 *Britans.*	In *Britaine.*	*Vortimer.*	
2 *Saxons.*		*Hengiſt.*	
3 *Franks.*	In *Gallia.*	*Childericke.*	*An.* 526. this kingdome was ſubdued by the *Franks*, but to fill up the number, that of the *Oſtrogoths* became two by the comming of the *Longobards* into *Pannonia* the ſame time.
4 *Burgundians.*		*Gundericke.*	
5 *Wiſigothes.*	In the South of *Gallia* between the *Rhene*, *Loyr* and the Sea, and part of *Spain.*	*Theodorick.*	
6 *Swevians* and *Alanes.*	*Spain* in *Gallicia* and *Portugal.*	*Riciarius.*	
7 *Vandals.*	In *Africke*, but firſt in *Spain.*	*Genſericus.*	
8 *Almaines.*	*Germany* in *Rhetia* between the *Rhene*, &c.	*Sumanus.*	This kingdome became one with a part of the kingdome of the *Herules*, 475. during their ſhort reign in *Italy.*
9 *Oſtrogothes.*	In *Pannonia*, where they ſubdued the *Huns*, and not long after propagated their kingdome into *Italy.*	*Theodemir.*	The *Longobards* ſucceeded the *Oſtrogoths* firſt in *Pannonia*, upon the death of *Theodorick* of *Verona* *An.* 526. Then in *Italy*, called in by *Narſes* diſcontented, ſoon after he had deſtroyed the kingdome of the *Goths.*
10 *Greeks.*	In the reſidue of the Empire.	*Marcianus.*	Ancient *Romes* Empire finiſhed, that of the *Greeks* is but one of the kingdomes whereinto it was divided.

Thus was the Empire divided and ſhared *An.456.* the yeere after *Rome* was ſacked by *Genſericus*, and the off-ſpring of theſe Nations through many alterations (partly by the inconſtancie of humane things, unions and diſ-unions, partly by the further enlargement of the Chriſtian faith) are the body of the moſt of the Kingdomes and States of Chriſtendome at this day. Three of theſe Kings, ſaith *Daniel*, ſhould the Antichriſtian horne depreſſe and diſplant, to advance himſelfe, which three are thoſe whoſe dominions extended into *Italy*, and ſo ſtood in his light.

1 That of the Greekes, whoſe Emperour, *Leo Iſaurus*, for the quarrell of Images, he excommunicated, and revolted his ſubjects of *Italy* from their allegiance,

2 That of the *Longobards*, ſucceſſours of the *Oſtrogoths*, whoſe kingdome he cauſed, by the aid of the *Franks*, to be wholly ruinated, thereby to get the Exarchate of *Ravenna* (which ſince their revolt from the *Greekes* they were ſeized on) for a Patrimony to Saint *Peter*.

3 The laſt was the kingdome of the *Franks* it ſelfe, continued in the Empire of *Germany*, whoſe Emperours from the day of *Henry* the fourth he excommunicated, depoſed and trampled under his feet, and never ſuffered them to live in reſt, till he made them not onely quit their intereſt in election of Popes, and inveſtiture of Biſhops, but that remainder of juriſdiction in *Italy*, wherewith, together with the dignity of the Roman name, he had once infeoffed their Predeceſſors,

Theſe are the Kings, by diſplanting, or, as the Vulgar hath it, by humbling of whom the Pope by degrees got elbow-roome, and advanced himſelfe to the heigth of temporall Majeſty, and abſolute greatneſſe, which made him ſo terrible in the world.

This third blow therefore I ſuppoſe is to be counted the laſt of the ruine of the Roman Empire, the Imperiall

M 2 power

powers of ancient *Rome* (untill the Pope ſome 345 yeeres after revived the name) henceforth ceaſing; for as for thoſe who yet for ſome twenty yeeres after our date ſcuffled for that name, one of them depoſing another, they were indeed but ſhadowes of *Caſars*, and as it were ſtruglings with the pangs of death, untill with *Auguſtulus* it gave up the ghoſt: yea it is to be obſerved, that two of them, *Avitus* (the very next) and *Glycerius*, being depoſed from the Empire, were made Biſhops, the one of *Placentia* or *Piacenza*, the other of * *Portus*, as a ſigne perhaps that the Emperour of *Rome* henceforth ſhould be a Biſhop, and a Biſhop the Emperour.

* *Solona Fornandes, quem vide cum* Paulo Diacono.

To conclude therefore with the application of our Apoſtles prediction, whether the Chriſtian Apoſtaſie in worſhipping new Dæmon-gods began not with the firſt of theſe degrees, notably increaſed with the ſecond, and was eſtabliſhed by the laſt, I leave you to judge, when you ſhall have ſurveyed the monuments and records of thoſe times.

It is commonly and truly affirmed by our Eccleſiaſticall * Antiquaries, that before the yeere 360, there is no word to be found of the invocation of Saints glorified, or worſhipping their Reliques, to which I add, no not of any miracles done by them; but preſently after that yeere, when our firſt date of the Empires ruine began, ſearch and you ſhall finde: I ſpare to name the Authors, not willing to diſcover the nakedneſſe of the Fathers; but whoſo reads them, will admire to ſee ſo truly verified what the Spirit foretold ſhould be ἐν ὑστέροις καιροῖς, in the latter times. And to make an end, if any ſhall think this ſpeculation of times to be a needleſſe curioſitie, I deſire him to remember how our Saviour reproved the Jewes for neglect hereof, *Mat.* 16.3. *O ye Hypocrites, ye can diſcerne the face of the skies, but can ye not diſcerne the ſignes of the times?* or as Saint *Luke* 12.56. *How is it that yee doe not diſcerne this time?* they through neglecting the ſignes

* *Vide Can.* 9. *Concil Laodicen.* 3. *an.* 364. θεραπείας ἕνεκα.

ſignes of the times, when Chriſt came, received him not: how many through ignorance of theſe ὑστέροις καιροῖς, when the Apoſtaſie hath appeared, eſchewed it not?

From which of theſe three beginnings of the Apoſtaticall times, or whether from ſome other moment within or betweene them the Almighty will reckon that his computation of theſe ὑστέρων καιρῶν, which ended, will finiſh the dayes of the man of ſinne, I curiouſly enquire not, but leave unto him who is Lord of times and ſeaſons: nor doe I think that the Jewes themſelves could certainly tell from which of their three captivities to begin that reckoning of 70 yeeres, whoſe end ſhould bring their returne from *Babylon*, untill the event aſſured them thereof.

AN APPENDIX.

I Should now preſently come to ſpeak of the fourth particular which I obſerved in the verſe, but becauſe in this diſcourſe of times, beſides the great Calendar of times which I ſo much ſpake of, there was ſome mention of a *leſſer Calendar, viz.* of *Daniels* 70 weekes, give me leave to note ſome places of Scripture which I ſuppoſe to have reference thereto, for the better clearing not onely of our former diſcourſe, but of ſome ſcruples that might trouble our minds, when mention is made of an end then ſuppoſed neere, though the world hath laſted ſo many hundred yeeres, and no end thereof is yet come.

Know therefore, that theſe 70 weeks are a *little provinciall Calendar*, containing the time that the legall worſhip and Jewiſh ſtate was to continue from the re-building of the Sanctuary under *Darius Nothus*, untill the finall deſtruction thereof, when the Calendar ſhall expire, within the ſpace whereof their Commonwealth and City ſhould be reſtored, and 62 weeks after that, the

Meſſias be ſlaine for ſin, and at the end of the whole 70 their City and Temple againe deſtroyed, and their Commonwealth utterly diſſolved. To theſe weeks therefore, whoſe computation ſo eſpecially concernes the Jewes, is reference made in thoſe Epiſtles which are written to the Chriſtian Churches of that Nation, whether being in *Iewry*, or abroad diſperſed, in *Pontus, Galatia, Cappadocia, Aſia, Bythinia*. Such is S. *Pauls* Epiſtle to the *Hebrewes*, both Saint *Peters* to the Diſperſion, the Epiſtle of Saint *Iames* to the twelve Tribes, and likewiſe the firſt Epiſtle of Saint *Iohn*, which though the ſalutation expreſſeth not as in the former, yet may appeare both becauſe *Peter, Iames*, and *Iohn*, were all three Apoſtles of the circumciſion, and from that paſſage *cap.2.2. Chriſt Ieſus is the propitiation for our ſinnes, and not for ours onely, but for the ſinnes of the whole world*; that is, not for the ſins of us onely who are Jewes, but for the ſinnes of the Gentiles alſo. And doth not the name of generall or catholicall Epiſtle given unto this, as well as thoſe of Saint *Iames* and *Peter*, imply thus much? for it cannot be thus called, as written to all Chriſtians indefinitely, and generally, ſince the contrary plainly appeares in the former; but becauſe this as well as the reſt was written to thoſe of the circumciſion, who were not a people confined to any one City or Region, but diſperſed through every Nation, as we reade in the *Acts, cap.2.5.*&c. that at the Feaſt of Pentecoſt, when the Holy Ghoſt came downe upon the Apoſtles, *there were ſojourning at Ieruſalem Iewes, devout men, out of every nation under heaven; Parthians, Medes, Elamites, and the dwellers of Meſopotamia, Iudaa, and Cappadocia, Pontus, and Aſia, and ſtrangers of Rome, Jewes and Proſelites* (Jewes by race, and Jewes by religion) &c. for we muſt not miſtake thoſe there numbred to be Gentiles, but Iſraelites; both of the ten Tribes captivated by *Shalmaneſer*, and the other two; ſome of whom never returned from *Babylon*, but lived ſtill in *Meſopotamia*;

mia : but of theſe who returned, great multitudes were diſperſed afterwards in *Egypt*, *Lybia*, and many other Provinces before the time of our Saviours appearing in the fleſh. So that the Apoſtles of the Circumciſion had their Province for largeneſſe not much inferiour to that of the Gentiles.

But I come to note the places I ſpake of : and firſt out of the fore-named Epiſtle of Saint *John*, where from that prediction of our Saviour in the Goſpel, that the ariſing of the falſe Prophets ſhould be one of the neare ſignes of the nigh approaching end of the Jewiſh ſtate : the Apoſtle thus referres to it *cap.* 2. *ver.* 18. *Little children this is the* ἐσχάτη ὥρα, *the laſt houre : and as you have heard that Antichriſt ſhall come, even now there are many Antichriſts, whereby we know that it is the laſt time :* here by the laſt time I ſuppoſe no other thing to be meant but the neare expiring of *Daniels* 70 weeks, and with it the approaching end of the Jewiſh Commonwealth : and why might not this Epiſtle be written in the laſt weeke, at the beginning whereof *Ieſus Anania* began that wofull crie, Woe unto Jeruſalem, and the Temple, *Ioſeph.* l. 7. *belli Iudaici.* By πολλοὶ ἀντίχριστοι, many Antichriſts, are meant no other but falſe Prophets, Counter-prophets to the great Prophet, pretending an unction and commiſſion from heaven (as he had) to teach the world ſome new revelation and doctrine : for the name Chriſt implies the unction of prophecies, as well as the unction of a kingdome, and accordingly the name Antichriſt ; and therefore the Syriack here turnes it, falſe Chriſts, that is, ſuch as ſhould falſely pretend ſome extraordinary unction of prophecie like unto him. And the comming of ſuch as theſe, our Saviour in Saint *Matthews* Goſpel, a Goſpel for the Hebrewes, makes one of the laſt ſignes uſhering the deſtruction of Jeruſalem ; and if the harmony of this prophecy in the three Evangeliſts be well conſidered, there was no more to come but the compaſſing of Jeruſalem with armies.

Cyril. Hieroſ. Catech. 6. expounds this of *Iohn* to meane *Simon Magus.*

armies. Well therefore might Saint *Iohn*, when he ſaw ſo many Antiprophets ſpring up, ſay, *Hereby we know that it is the laſt time.*

Againe, becauſe the deſolation of the Jewiſh ſtate and Temple would be a great confirmation to Chriſtian faith, therefore the beleeving Jewes, whom nothing could ſo much ſtagger as the ſtanding glory of that Temple and Religion, are encouraged by the neereneſſe of that time of expectation, when ſo great a confirmation of their faith of their Meſſias already come ſhould appeare. *Heb.*10.23.25. *Let us hold faſt the profeſſion of our faith without wavering, and ſo much the more as you ſee the day approaching*; namely, that day when you ſhall be ſufficiently confirmed: ſo I take the 35. and 37. verſes of the ſame Chapter, *Caſt not away your confidence which hath great recompence of reward, for ye have need of patience. For yet a little while, he that ſhall come, will come, and will not tarry.* What (he) is this, but even he of whom *Daniel* ſayes, *The people of the Prince that ſhall come, ſhall deſtroy the City and the Sanctuary, Dan.*9.26. For even as the deſtruction of Papall *Rome* would be a great confirmation of the reformed Chriſtian, who hath forſaken the Communion of that Religion, the cõtinuance and ſuppoſed ſtability of the glory thereof being that wherewith their Proctors endeavour moſt to ſhake and ſtager us: ſo was the deſtruction of the Jewiſh ſtate and Temple to be unto thoſe Jewes, who had withdrawne themſelves from that body and Religion whereof they had once beene, to embrace the new faith of the Meſſiah, preached by the Apoſtles. For if at the end of the 70 weeks approaching, the legall Sanctuary were raſed, and the Jewiſh ſtate diſſolved, then would it be apparent indeed, that the Meſſiah was already come and ſlaine for ſin; becauſe this was infallibly to come to paſſe within the compaſſe, and before the expiration of thoſe 70 weeks, or 490 yeeres allotted for the laſt continuance of that City and Sanctuarie, when it ſhould be reſtored after the captivity of *Babylon*.

Not without cauſe therefore doth Saint *Peter* in his ſecond Epiſtle ſay to the Chriſtian Jewes, *We have a more ſure word of prophecie, whereunto you doe well that you give heed as unto a light ſhining in a dark place, untill the day dawn, and the day-ſtar ariſe in your hearts*: yea and beſides, becauſe *Jeſus* alſo as well as *Daniel* had propheſied of the approaching deſolation of that City and Temple, mentioning all the ſignes that were to uſher it; if the event when time come ſhould fall out accordingly, then muſt *Jeſus* of Nazareth, who foretold the foregoing ſignes thereof, be approved as a true Prophet, by whom of a truth the Lord had ſpoken. Now for the laſt place I mean to alledge: thus muſt the laſt of Saint *James* alſo be expounded, becauſe the fall and ſhock of that ſtate might ſhake the whole nation whereſoever diſperſed, unleſſe God had ſpared the Chriſtians, and made them alone happy in that woſull day, or rather becauſe Chriſt had foretold that one of the next fore-runners thereof ſhould be a generall perſecution of Chriſtians, as it happened under *Nero*. Therefore the remembrance of the end of theſe 70 weekes ſo neere the expiring, was a good caution to all the Chriſtian Jewes to watch and pray: to this ſence therefore I take that of *Peter*, 1 *Pet*. 4. 7. *πάντων, τὸ τέλος ἤγγικε, the end of all things is at hand, be yee ſober therefore, and watch unto prayer*; that is, the end of all your Commonwealth, legall worſhip, Temple, and ſervice, is now within a few yeeres: be ye therefore ſober, and watch unto prayer, that ye may be more happy in the day of vengeance and wrath upon our Nation. Neither need we wonder that this deſolation ſhould be called the *end*, for our Saviour himſelfe taught them ſo to ſpeak in his prophecie concerning it, as may appeare if we conſider that Antitheſis in Saint *Luke*, *cap*. 21. 9. *Yee ſhall heare of warres, and commotions, but the end is not by* and by, Ver.20. *But when yee ſhall ſee Ieruſalem encompaſſed with armies, then know that the* deſolation *thereof is nigh.*

And thus much I thought to add to my former diſcourſe of latter times, leſt through ignorance thereof we might incline to that little better than blaſphemous conceit which * *Baronius* by name, and ſome other of *Romes* followers have taken up; *viz.* that the Apoſtles in ſuch like paſſages as we have noted, were miſtaken as beleeving that the end of the world ſhould have been in their owne time; God of purpoſe ſo ordering it, to cauſe in them a greater meaſure of zeale, and contempt of worldly things; an opinion I thinke not well beſeeming a Chriſtian.

* *An.*57.§.189.
*Ann.*72.§.26.
*Ann.*82.§.3.

1 For, firſt, whatſoever we imagine, the Apoſtles might here conceive in their private opinions as men; yet we muſt know that the Holy Ghoſt, by whoſe inſtinct they wrote the Scriptures, is the Spirit of truth, and therefore what is there affirmed muſt be true, yea, though the Pen-man himſelfe underſtood it not.

2 Secondly, it was not poſſible the Apoſtles ſhould expect the end of the world to be in their owne time, when they knew ſo many things were to come to paſſe before it, as could not be fulfilled in a ſhort time: As firſt, the deſolation of Jeruſalem, and that not till the 70 weeks were expired. Secondly, then the Jewes to be carryed captives over all Nations, and Jeruſalem to be trodden downe of the Gentiles, untill the time of the Gentiles be fulfilled, *Luke* 21.24. Thirdly, that in the meane time the Roman Empire muſt be ruined, and that which hindered taken out of the way, 2 *Theſ.*2.7. Fourtly, that after that was done, the man of ſin ſhould be revealed, and domineere his time in the Temple and Church of God, *Ibid.* Fifthly, after all this, *viz.* when the fulneſſe of the Gentiles ſhould come in, that Iſrael ſhould be received againe to mercy, *Rom.*11.27. Sixthly, that Chriſt

Mat.24.Mar.13
Luke 21.
Dan 9.24.

ſhould reigne in his Church on earth ſo long, till he had put downe all rule, all authority and power, and ſubjected all his enemies under his feet, before he ſhould ſubdue the laſt enemy, which is death, and ſurrender his kingdome into the hands of his Father, 1 *Cor.* 15.24, 25, *&c. Heb.* 2.8. Seventhly, that the time ſhould be ſo long, that in the laſt dayes ſhould come Scoffers, ſaying, *Where is the promiſe of his comming*, 2 *Pet.* 3.4. How is it poſſible they ſhould imagine the day of Doome to be ſo neere, when all theſe things muſt firſt come to paſſe, and not one of them was yet fulfilled?

And how could the expectation of this day be made a ground of exhortation, and a motive to watchfulneſſe, and prayer, as though it could ſuddenly and unawares ſurprize them which had ſo many wonderfull alterations to foregoe it, and yet none of them come to paſſe. I have ſpoken hitherto of what was revealed to all the Apoſtles in generall; but if we take Saint *John* apart from the reſt, and conſider what was afterward revealed to him in *Patmos*, we ſhall finde in his Apocalypticall viſion, beſides other times more obſcurely intimated, an expreſſe prophecy of no leſſe than a thouſand yeers, which whatever it meane, cannot be a ſmall time, and muſt be fulfilled in this world, and not in the world to come. Notwithſtanding all this, I make no queſtion but in the Apoſtles times many of the beleeving Gentiles, miſtaking the Apoſtles admonition to the Jewes of the end of their ſtate approaching, thought the end of the whole world and the day of the Lord had beene alſo neere, whom therefore *Paul* 2 *Theſ.* 2. beſeeches to be better informed, becauſe that day ſhould not come untill the Apoſtaſie came firſt, and that man of ſin were revealed.

Ῥητῶς λέγει, *Expreſly*, or, *in expreſſe words*.

NOw I come to the fourth part of this prophecy; the warrant or proofe thereof. The Spirit hath foretold it ῥητῶς, or *in expreſſe words*, in ſome place or other of divine Writ. The Spirit told *Peter Acts* 10. 19. *Behold three men ſeeke thee.* The Spirit ſaid, *Separate* Barnabas *and* Saul, *Acts* 13. 2. The Spirit forbade Saint *Paul* to *preach in Aſia.* The Spirit ſaid that the Jewes ſhould *binde Saint* Paul *at Jeruſalem*, *Acts* 21. 11. But in all theſe the Spirit ſpake not ῥητῶς: for theſe things were no where written, and therefore what it ſpake, it ſpake ἀῤῥήτως, onely by ſecret Inſtinct or Inſpiration: but that which the Spirit ſpeakes in the written Word, that it ſpeaketh ῥητῶς, *verbatim*, expreſly. If therefore concerning this Apoſtaſie of Chriſtian beleevers, to be in theſe latter times, the Scripture ſpeaketh ῥητῶς, then is it to be found ſomewhere in the Old Teſtament: for there alone the Spirit could be ſaid to ſpeake ῥητῶς, or *verbatim*, in the Apoſtles time. Having therefore ſo good a hint given us, let us ſee if we can finde where the Spirit ſpeaketh of this matter ſo expreſly.

There are three maine things in this our Apoſtles prediction, whereof I finde the Spirit to have ſpoken ῥητῶς, or, *in expreſſe words*, and that in the prophecy of *Daniel*. 1 Of theſe laſt or latter times. 2 Of the new worſhip of Dæmons in them. 3 Of a Prohibition of marriage to accompany them. As for the firſt of theſe, the ὕστεροι καιροὶ, *Daniels*, as you heard before, expreſly names them, καιρὸς, καιροὶ, καὶ ἥμισυ καιροῦ, *a time, times, and halfe a time*; being thoſe *laſt times* of this *laſt kingdome*, wherein the Horniſh Tyrant ſhould make warre with the Saints, and prevaile againſt them. For the ſecond, a worſhip of new Dæmons or Demi-gods with the profeſsion of the name of Chriſt: you will perhaps think it ſtrange if I ſhould ſhew it ρητῶς : but if I doe, it was the Appendix of hindering or debarring marriage, mentioned in the next verſe, which as a thread led me the way to the end of the eleventh chapter of *Daniel*, where I found it, and in a place too very ſuſpicious, being taken I think by almoſt all the Ancients for a propheсy of Antichriſt; yea and ſo expounded by the greateſt part of our own, though with much variety of reading and application. But heare the words themſelves in the 36, 37, 38, 39 verſes of the eleventh chapter of *Daniel*, tranſlated as I think ρητῶς, *verbatim*, without any wreſting or ſtraining the Hebrew text: they are a deſcription of the *laſt* or *Roman Kingdome*, with the ſeverall ſtates thereof; conquering nations, perſecuting Chriſtians, falſe worſhipping Chriſt.

The words are theſe, *Daniel cap.* 11. 36, 37, 38, 39. *verſes.*

36 Then a King ſhall doe according to his will, & ſhall exalt and magnifie himſelfe above every god, yea againſt the God of gods ſhall hee ſpeak marvellous things, and ſhall proſper untill the indignation be accompliſhed: for the determined time ſhall be fulfilled.	36 *Tunc faciet pro libitu ſuo Rex, & extollet ac magnificabit ſeipſum ſupra omnem deum, etiam contra Deum deorum loquetur ſtupenda, proficietq; donec conſummata fuerit indignatio: nam ſtatutum perficietur.*	ועשה כרצנו המלך ויתרומם ויתגדל על-כל-אל ועל אל אלים ידבר נפלאות והצליח עד כלה זעם כי נחרצה נעשתה :
37 Then he ſhall not regard the gods of his Anceſtors, nor ſhall he regard the deſire of women, no nor any god: but he ſhall magnifie himſelfe above all.	37 *Tunc ad Deos majorum ſuorum non attendet, nec ad deſiderium mulierum, nec ad ullum numen attendet: ſed ſupra omne ſe magnificabit.*	ועל אלהי אבתיו לא יבין ועל חמדת נשים ועל כל-אלוה לא יבין כי על כל יתגדל :

38 For to [or together with] God, in his ſeat, hee ſhall honour Mahuzzim: yea together with that God whom his Anceſtours knew not, ſhall he honour them with gold, and with ſilver, and with precious ſtones, and with pleaſant things.

39 And hee ſhall make the holds of the Mahuzzims withall (or joyntly) to the forreigne god: whom acknowledging, hee ſhall increaſe with honour, and ſhall cauſe them to rule over many, and ſhall diſtribute the earth for a reward.

38 *Nunc ad [vel juxta] Deum, Mahuzzimum, in ſede ejus honorabit: ſcilicet ad Deum, quem non agnoverunt majores ejus, honorabit eos auro, & argento, & lapidibus pretioſis, & rebus deſideratiſſimis.*

39 *Et faciet munimentis Mauzzimorum una deo peregrino (ſeu exotico): quem agnoſcendo, multiplicabit honores, & dominari faciet eos in multos, terramque partietur in mercedem.*

ולאלה מעזים על
כנו יכבד ולאלה
אשר לא ידעהו
אבותיו יכבד
בזהב ובכסף
ובאבן יקרה
ובחמדות :

ועשה למבצרי
מעזים עם
אלוה נכר אשר
הכיר ירבה כבוד
והמשילם ברבים
ואדמה יחלק
במחיר :

1 Now for the underſtanding of this Prophecy, wee muſt take notice that the Prophet *Daniel* at the begining of theſe verſes, leaves off the Greek kingdome with *Antiochus*, of whom he was ſpeaking before, and falls about the Romane: the reaſon being, becauſe after *Antiochus*, in whoſe time *Macedonia* (whence that kingdome ſprung, with all the reſt of *Greece*) came under the Romane obedience; the third kingdome comes no more into reckoning, *Daniel* himſelfe calling the time of *Antiochus* reigne, the *latter end* of the *Greek* kingdome, *cap.* 8. 23. and as I take it, he intimates the ſame in this chapter in the verſes immediately fore-going: theſe we have now to deale withall: from thenceforward therefore the Romane ſucceeds in the account of the Great Calendar of time.

a Under

2 Under the name *King* we muſt underſtand the whole Roman State under what kind of government ſoever: for the Hebrewes uſe King for kingdome, and kingdome for any Government, State or Policy in the world: for the Divell in the Goſpel is ſaid to have ſhewn Chriſt all the kingdomes of the world, Monarchies, Ariſtocracies, Democracies, or what other kind ſoever.

3 Where it is ſaid, this King ſhall *exalt himſelfe above every God*, nothing is thereby meant, but the generality, and the greatneſſe of his conqueſts and prevailings: and the reaſon of that phraſe or manner of ſpeech ſhould ſeem to be, becauſe in the time of Paganiſme every Citie and Country was ſuppoſed to have their proper and peculiar gods, which were deemed as their guardians and protectors: whence in the Scripture, according to the language of that time, we may obſerve a threefold uſe of ſpeech. Firſt, The Nations themſelves are expreſſed and implyed under the names of their gods: The Iſraelites were called *the people of Jehovah*, ſo are the Moabites *the people of Chemoſh*, *Numb*.21.29. The Lord threatned, *Deut*.4.28. & 28.64. *Jer*.16.13. to *ſcatter Iſrael among the nations, from one end of the earth even to another, and that there they ſhould ſerve other gods day and night; gods the work of mens hands, wood and ſtone, which neither they nor their fathers had knowne*: that is, they ſhould ſerve them, not Religiouſly but Politically, inſomuch as they were to become ſlaves and vaſſals to *Idolatrous nations; even ſuch Idolaters as neither they nor their fathers had ever heard of. For as for a religious ſervice of Idols, the Jewes were never ſo free as in the captivity, as we ſee by experience at this day: but with the ſervice of bondage they may be ſaid Politically to have beene the vaſſals of Idols, as being in bondage to the ſervants of other gods. As a Chriſtian taken by the Turks may in the like ſenſe be ſaid to come in bondage, and be a ſlave to *Mahomet*: for a ſlave to the ſervants is in a ſenſe ſervant to their maſters. Let it

alſo

*So *Targum, Onkelos* and *Ionathan* both render it expreſly *Deut*.28.36.64. alſo *c*.4.28. *necnon Targum Ionathan*, *Ier*.16.13. 1 *Sam*. 26.19. that is in all the places forecited.

alſo be conſidered whether that of *David*, 1 *Sam.* 26.19. be not to be expounded according to this notion, *They have driven me out this day from abiding in the inheritance of the Lord, ſaying, goe ſerve other gods*; that is, baniſhed me into a nation of another Religion. Secondly, The exploits of the nation are ſaid to be done by their gods, even as we by like priviledge of ſpeech aſcribe unto our Kings what is done by the people under them: thus 2 *Chron.* 28.23. the gods of *Damaſcus* are ſaid to have ſmote *Ahaz*; *he ſacrificed to the gods of* Damaſcus *that ſmote him: and he ſaid*, *Becauſe the gods of* Syria *help them, therefore will I ſacrifice to them, that they may help me.* *Jer.* 51.44. it is ſaid of the dominion of *Babylon*, that the nations flowed together unto *Bel*, and that he had ſwallowed up their wealth, which the Lord threatned there to bring forth again out of his mouth. Thirdly, and that moſt frequently of all others, What is attempted againſt the nation, is ſaid to be attempted againſt their gods: Even as Generals beare the name not onely of the exploits, but alſo of the diſadvantages of the armies led by them: ſo here the gods are ſaid to receive the affronts, defeatures, and diſcomfitures given to the people under their patronage. * *Rabſhakeh* vaunts in his maſters name, 2 *Kings* 28.33. *Hath any of the gods of the nations delivered at all his land out of the hand of the King of* Aſſyria? *where are the gods of* Hamath, *and of* Arphad? *where are the gods of* Sepharvaim? *Eſay* 46.2. propheсieth thus of the taking of *Babylon* by *Cyrus*; Bel *boweth downe*, Nebo *ſtoopeth, they could not deliver the burden, but they themſelves are gone into captivity.* In the like ſtraine propheсieth *Jeremy, cap.* 50.2. Babylon *is taken*, Bel *is confounded*, Merodach *is broken in pieces, her Idols are confounded.* And again, *Jer.* 51.44. *I will puniſh* Bel *in* Babylon, *and I will bring out of his mouth that which he hath ſwallowed up, and the nations ſhall not flow together any more unto him: yea the wall of* Babylon *ſhall fall.* The ſame Prophet

* 2 *Sam.* 7.23. God is ſaid to have redeemed Iſrael from Egypt, from the nations & their gods. See *Tremel.* who turnes it more to our purpoſe

ſaith of *Moabs* captivity, *cap.*48.7. *Thou ſhalt be taken, and Chemoſh ſhall go into captivity with his Prieſts and his Princes together. Moab* likewiſe in his affronts and deriſion of Iſrael is ſaid to have magnified himſelfe againſt the Lord: according to which manner of ſpeech the ſucceſſe and prevailing of the Roman in the advancing his dominion, and ſubduing every nation under him, is here expreſſed by his exalting and magnifying himſelfe above every God. This I ſuppoſe to be the ground of that manner of ſpeech; though if any had rather, as others doe, take gods here for Kings and Potentates of the earth, it will I confeſſe come all to one purpoſe.

4 By the gods of their Anceſtours, whom the Roman State ſhould at length caſhiere and caſt off, are meant all the Pagan *Deities*, and heathen Gods, which were worſhipped in that Empire.

5 By *deſire of women*, which the Roman of that time ſhould not regard, as he was wont, is meant the *deſire of wiving*, or deſire of having women for the ſociety of life; conjugall affection which is expreſſed *Gen.*2.24. to be ſuch a deſire for which a man ſhould leave father and mother and cleave to his wife, and they ſhall be both one fleſh: and it might have beene in this place, *deſire of wives*, as well as *deſire of women*; for there is no other word uſed in the Originall for wives above once or twice in the whole Scripture, but this נשים which is here turned *women*. With the like uſe of the word *deſire*, the Spouſe in the *Canticles*, *cap.*7.10. expreſſeth her welbeloved to be her husband: *I am my wel-beloveds* (ſaith ſhe) *and his deſire is toward me*: that is, he is my husband: for ſo twice before ſhe expreſſed her ſelfe, *cap.*2.16. *My beloved is mine; and I am his.* Cap.6.3. *I am my beloveds, and my beloved is mine.* So *Ezek.*24.16. the Lord threatning to take away *Ezekiels* wife ſaith, *Behold, I take away from thee the deſire of thine eyes*: and afterward *ver.*18. it followeth, *and at even my wife died*. Yea, the

Roman

a See the oration of Licinius to his Souldiers, *Euſeb. de vita Conſtant. lib.* 2 *cap.* [illegible]

b *Syr.* [illegible] The Scholiaſt [illegible] ſpeakes of [illegible] his defence [illegible] was intitled [illegible] God (ſaith he) [illegible]

c Roma cum pene omnibus dominaretur gentibus, omnium gentium ſerviebat erroribus, & magnam ſibi videbatur aſſumpſiſſe Religionem, quia nullam reſpuebat falſitatem. *Leo mag. in Ser.* 1. *in nat. Apo. Pet. & Paul.* Hic continendis Dæmonum cultus, hi omnium ſacrificiorum impietas deſtructa, ubi diligentiſſima ſuperſtitione habebatur collectum quicquid uſquam fuerat aliis erroribus inſtitutum. *Idib.*

Roman language is elſe, is not unacquainted with this ſpeech; [illegible]. This deſire of women and married life, the Roman ſhould diſcountenance, when he ſhook off the gods of his Anceſtors.

6 By the *ſtrange and forraine God* whom the Roman ſhould at length acknowledge, is meant [a] Chriſt: for though to the Jew every ſtrange and forreigne god were a falſe god, yet to the Gentiles, who worſhipped none but Idols, the forreigne god was the True: therefore the Philoſophers at *Athens*, when Saint *Paul* preached Chriſt unto them, ſaid, He preacheth [b] *ξένα δαιμόνια, a forreigne god*. The want of which conſideration hath much obſcured this Prophecy, this *forreigne god* being ſtill ſuppoſed to be a *falſe god*; when to thoſe who worſhipped all kinds of falſe gods, as the [c] Roman did, a *forreigne god*, whom their fathers knew not, muſt needs be the *True*.

7 Where it is ſaid, *With this forreign god he ſhall honour Mahuzzims*: theſe *Mahuzzim*, or *Mauzzims*, are thoſe Dæmons we ſeek for, whom the Roman ſhould worſhip with Chriſt, whom he ſhould embrace: For *Mahuzzims* are *Protectores dii*, ſuch as Saints and Angels are ſuppoſed to be, as I ſhall ſhew by and by; where though I ſhall be new for the particular, yet for the generall I ſhall agree well enough with the Fathers, who conſtantly thought that under this *Mahuzzim* was ſome Idol meant which Antichriſt ſhould worſhip, and many of ourſelves have taken it for the *Maſſe*.

But I muſt firſt ſay ſomething of the tranſlation of this verſe, and then will come to the ſignification of this word *Mahuzzims*.

For the firſt, whereas the prepoſition ל in לאלה is uſually neglected, and the words אלה מעזים, *God* and *Mahuzzim* conſtrued together as one thing, viz. *God Mahuzzim*, or, as ſome, the *God of forces*; I expreſſe the Preposition Lamed, and construe God and Mahuzzim apart, as here, viz. to, or together with God he shall honour Mahuzzims, &c. *Ad, vel juxta Deum, Mahuzzimos honorabit.* For the preposition ל is made of אל and signifies the same with it, viz. addition of, or joyning of things, *ad, juxta, apud, pro* ב *in, pro* על *pro* עם *contra, super, as together* and *besides with*, as [d] *Levit.* 18.18. *Thou shalt not take a wife to her sister*, ואשה אל אחתה that is, *together with her sister.* By this meanes the controversie betweene *Junius* and *Graserus* is taken away: for *Junius* as should seeme, seeing no reason why the Preposition ל should be neglected, and that by so doing the Verb כבד was made irregularly and against use to governe a Dative case, he expresses the Preposition by *Quod ad,* or *Quod attinet ad,* (*id est*) *as concerning.* But the words God and *Mahuzzim* he separateth not, but turneth them as in *statu constructo, viz.* the *god of might and of forces*; understanding thereby the true and Almighty God himselfe. Against which *Graserus* excepts, first, that to render the Preposition ל, *ad, as concerning,* savours of a Latinisme rather than of an Hebraisme. Secondly, that he doth as good as strike out the distinctive accent Athnach (֑) which is a Colon, in as much as he makes the sentence being a full member to be imperfect and defective, and yet would seeme to stand in awe of that smaller distinction *Zakeph-katon* (֔) over the word *Mahuzzim*, which yet stands there, as [e] elsewere it doth, but for a *nota bene.* Thirdly, that to expound *god Mahuzzim* to be the true God, against the consent not onely of the Jewes who ever take it for some Idol or other, but of the ancient Christian writers who understand by it some Idol of Antichrist, yea some, the Divell himselfe, and many of our owne who take it for the Idol of the Masse, and some otherwise, yet for some Idol-deity. To expound this of the true and mighty God, without example in Scripture *Graserus* thinkes not tolerable: wherefore which they themſelfe had rather yeeld the conſtruction of the words [illegible] to be irregular, *Junius* himſelfe having admitted it at the new number of the verbe; and to ſuppoſe it to be a myſticall Soleciſme, the Spirit intending by the Anomaly or incongruity of the Syntax to ſignifie an Anomaly or incongruity of Religion: but their inconveniences on both ſides, as farre as I can ſee, are wholly avoided by this tranſlation we have given. Whereof let the Reader judge.

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[a] See the oration of *Licinius* to his Souldiers, *Euſeb. de vita Conſtant. lib.2.c.5.*

[b] Syr. אלהא נוכריא The Altar he there ſpeakes of in his defence was inſcribed Θεῷ Ἀγνώστῳ ϗ Ξένῳ, which God (ſaith he) I preach unto you.

[c] Roma cum pene omnibus dominaretur gentibus, omnium gentium ſerviebat erroribus, & magnam ſibi videbatur aſſumpſiſſe Religionem, quia nullam reſpuebat falſitatem. *Leo mag. in Ser.1. in nat. Apo. Pet. & Paul.* Hic confutandi Dæmonum cultus, hic omnium ſacrificiorum impietas deſtruenda, ubi diligentiſſimâ ſuperſtitione habeatur collectũ quicquid uſquam fuerat aliis erroribus inſtructũ. *Id. ib.*

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[d] See this use of ל *Ezra* 1.5. *Vulg.* & *Angl.* with *Lev.* 16.21. *Vulg.* & LXX. *Num.* 9.15. LXX *ibid. cap.* 33.2. LXX *cap.* 32.33 LXX. *Vulg. cum. Angl.*

[e] *viz.* ver. 42 of this cha. over מצרים and ver. 3. of the next chap. over המשכלים where it is unpossible it should distinguish, and so elsewhere.

I come now to unfold the ſignification of the word *Mahuzzim*; a word which moſt tranſlations retain, the Septuagint calling it Μαωζεὶμ; Saint *Jerome* and the Vulgar Latine *Maozim*; the Geneva and others *Mauzzim*. This מעזים *Mahuzzim* I ſay is in the Plurall number, the ſingular מעז *Mahoz*, which in the abſtract ſignifies ſometimes ſtrength, ſometimes a Fortreſſe, or Bulwarke; of עזז *roboravit fecit*: but the Hebrewes uſe Abſtracts for Concretes; examples are many in the Old Teſtament, as *juſtitia pro juſto*; captivity for captives, &c. In the New Teſtament, Principalities, Powers, and Dominions, for Princes, Potentates, and Dominatours; ſo *Mahoz*, ſtrength, or a Fortreſſe, for him that ſtrengthens or fortifies, that is a Protector, Defender, Guardian, and Helper. Wherefore the Septuagint five times in the Pſalmes render the word מעז *Mahoz*, ὑπερασπιστὴς, and the Vulgar Latine as often *Protector*; the places are theſe; *Pſal.* 27.1. *The Lord is* מעוז חיי *the protector of my life, of whom ſhould I be affraid? Pſal.* 28.8. *The Lord is their ſtrength, and he is* מעוז ישועות *Mahoz Jeſhuoth, the Mahoz of ſalvation of his anointed*: * where the Septuagint, ὑπερασπιστὴς τῶν σωτηρίων, and the Vulgar, *Protector ſalvationum. Pſal.* 31.2. *Bow downe thine eare to me, deliver me ſpeedily, be thou unto me* לצור מעוז *for a Rock Mahoz*: Septuagint, εἰς Θεὸν ὑπερασπιστήν; Vulg. *in Deum Protectorem*: againe verſe 5. *Pull me out of the net that they have laid privily for me.* כי אתה

מעזי

* Some render it not *of*, but, *is his Anointed* or *Meſſiah*, that is, *Meſſiah* is *Mahoz Jeſhuoth*.

מעזי *Thou art my Protector*; Septuagint, ὑπερασπιστής μου; the Vulgar, *Protector*. *Pſal.* 37. 39. *The ſalvation of the righteous is from the Lord, he is* מעוזם *Mahuzzam, their Mahoz in the time of trouble*: where the Septuagint and the Vulgar render as before ὑπερασπιστὴς and *Protector*. How think you now, are not Saints and Angels worſhipped as *Mahuzzims*? True Chriſtians have with *David*, in the Pſalme before quoted, one *Mahoz*, *Jehovah Mahoz*, that is, *Chriſt*; but Apoſtate Chriſtians have their many *Mahuzzims*. Oh, would they worſhipped only ישועות מעוז *Mahoz of ſalvations*, as you heard *David* even now call him, *Pſal.* 28. You may if you pleaſe compare with theſe places of the Pſalmes that in the firſt verſe of this eleventh of *Daniel*, where the Angel ſaid he ſtood in the firſt yeere of *Darius* the *Mede* to confirme and be a *Mahoz* to him, ולמעוז לו which we tranſlate, *to ſtrengthen him*; by which we may ſee how fitly this name may be applied to *Angels* and ſo to *Saints*, ſuppoſed in helping, protecting, aſſiſting, to be like them. Thus you ſee the concrete ſenſe of *Mahoz* for Helper, Protector, and Defender, is not new. But what if we take the word paſſively, force and ſtrength, for forts and ſtrong ones; will not then the valiant Martyrs and Champions of the faith well bear the name of *Mahuzzims*? and theſe are they whom at the firſt Chriſtians worſhipped onely in this ſort, as an honour peculiarly due unto their ſufferings. Moreover, that you may not think this word and the notion thereof unproper to be given unto a Deity, obſerve that the true God is called a *Rock* צור ſeven times *Deut.* 32. which the Vulgar turnes as often *Deus*; yea in the ſame place *falſe gods* are termed alſo צורים *Rockes*, *ver.* 31. *Their Rock*, i.e. *the Gentiles Rock is not as our Rock, even our enemies themſelves being Judges*: and *ver.* 37. *where are their gods* (that is, *Baalim*) *their Rock in whom they truſted? which did eat the fat of their ſacrifices, &c.* The like you ſhall finde in *Hannahs* ſong,

and

and other places of Scripture. See now the parity: The True God, or Chriſt himſelf is often by *David* cald *Mahoz*, why may not then Falſe gods, or Plurality of Chriſts be called *Mahuzzim*? Rocke and Fortreſſe are not words of ſo great difference.

Thus having cleared the chiefeſt difficulties in the Text, and made the way ſmooth, let us read over the words again, and apply the interpretation unto them.

DAN. 11.

See the notice hereof at that time taken by the Iewes 1 *Mac.8 à principio ad ver.13. incluſivè.*

Verſe 36. *Then a King ſhall doe according to his will, and ſhall exalt or magnifie himſelfe above every god.*

36 That is, toward the end of the reigne of *Antiochus Epiphanes* the Roman ſhal prevail, and ſet up the Fourth Kingdome, making himſelf maſter of the kingdome of *Macedon*, and advancing himſelfe from this time forward by continuall conqueſts, ſhall Lord it over every King and Nation.

Yea againſt the God of gods ſhall he ſpeake marvellous things, and ſhall proſper untill the indignation be accompliſhed; for the determined time ſhall bee fulfilled.

Yea Chriſt the God of gods, and King of the kings of the earth, who in thoſe times ſhould appear in the world, the Roman ſhall mock, blaſpheme, and crucifie, and by moſt bloody edicts ſhall perſecute and maſſacre his ſervants the Chriſtians, and yet ſhall proſper in his Empire, untill theſe outrageous times be ended, that is, untill the dayes of *Conſtantine*; for the time God hath appointed muſt be fulfilled.

Verſe 37. *Then he ſhall not regard the gods of his Anceſtors, nor ſhall he regard the deſire of women, no nor any God; but he ſhall magnifie himſelfe above all.*

37 When that appointed time for the date of his proſperitie comes to his period, and the time of his ruine and change of his dominion drawes neere, then this Roman ſtate ſhall caſhiere and forſake the Idols and Falſe gods, whom their Fathers worſhipped, and ſhall acknowledge Chriſt a God whom their fathers knew not: at that time the deſire of women and married life ſhall be diſcountenanced, and ſhall not be of that account and regard it had been; but contrary to the long continued cuſtome of the Romans, ſingle life ſhall be honoured and priviledged aboue it; yea and ſoone after the Romane ſhall beare himſelfe ſo, as if he regarded not any God; and with Antichriſtian pride ſhall magnifie himſelfe over all.

Verſe 38. *For in (or together with) God in his ſeat, he ſhal honour Mahuzzims: yea together with that God, whom his Anceſtours knew not ſhall he honor them with gold, and with ſilver, and with precious ſtones, and with pleaſant things.*

38 That is, together with the Chriſtian God, who is a *jealous* God, and to be worſhipped alone, hee ſhall worſhip *Mahuzzims*, even in his ſeat and Temple; even with a forreine God, whom his Anceſtors acknowledged not, ſhall hee honour *Mahuzzims*, with gold and ſilver, and with precious ſtones, and with pleaſant things.

Verſe 39. And he ſhall make the holds of the Mahuzzims withall (or joyntly) to the forreine god; whom acknowledging, hee ſhall increaſe with honour; and ſhall cauſe them to rule over many, and ſhall diſtribute the earth for a reward.

39 And though the Chriſtian God, whom he ſhall profeſſe to acknowledge and worſhip, can endure no compeers, yet ſhall he conſecrate his Temples and Monaſteries (Eccleſiaſticall holds) jointly to the Chriſtian God and to his *Mahuzzims, Divis & Sanctis*; yea he ſhall diſtribute the earth among *Mahuzzims*, ſo that beſides ſeverall patrimonies which in every Countrey he ſhall allot them, he ſhall ſhare whole Kingdomes and Provinces among them. Saint *George* ſhall have *England*; Saint *Andrew* ſhall have *Scotland*; St. *Denis*, *France*; St. *James*, *Spaine*; S. *Mark*, *Venice*; &c. and beare rule as Preſidents and Patrons of their ſeverall Countries.

Thus we ſee how *truly*, how *expreſly* the Spirit foretold the Roman Empire, having rejected the multitudes of gods and Dæmons worſhipped by their Anceſtours, and betaken themſelves to that One and Onely True God which their Fathers knew not, ſhould neverthleſſe depart from this their Faith, and revive againe their old Theology of Dæmons by a new Superinduction of *Mahuzzims*.

Now although this Propheſie thus applied, be ſo evident, that the onely pointing at the event were able almoſt to convince the Reader, yet that we may the more yet admire the truth of God in the contemplation of an event ſo ſuitable, I will add theſe following obſervations concerning it.

1 Firſt, that agreeably with the date of the Holy

Ghoſt, the Roman Hiſtorians themſelves have obſerved and marked out this time of their prevailing againſt *Macedonia* (which I ſaid was accompliſhed toward the end of the reigne of *Antiochus Epiphanes*) for the beginning of the Dominion over the world. *Lucius Florus lib. 2. cap. 7.* *Cedente* Hannibale *præmium victoriæ Africa fuit, & ſecutus Africam terrarum orbis; poſt Carthaginem vinci neminem puduit; ſecutæ ſunt ſtatim Africam, Gentes, Macedonia, Græcia, Syria, cæteraque omnia quodam quaſi æſtu, & torrente fortunæ: ſed primi omnium Macedones, affectator quondam imperii populus.* In *Velleius Paterculus lib. 1. cap. 6.* is an Annotation out of one *Æmilius Sura*, in theſe words. *Æmilius Sura de annis populi Romani. Aſſyrii, Principes omnium Gentium, rerum potiti ſunt, deinde Medi, poſtea Perſæ, deinde Macedones, exinde duobus regibus, Philippo & Antiocho, qui à Macedonibus oriundi erant, haud multò poſt Carthaginem ſubactam, devictis, ſummum imperium ad Populum Romanum pervenit. Inter hoc tempus & initium* Nini *Regis Aſſyriorum, qui Princeps rerum potitus, interſunt anni mille nongenti quinque.* Here the time of the Romans prevailing againſt the Macedonian King is made the beginning of their Empire; even as *Daniel* alſo beginneth the Roman account from thence; but with this difference, that whereas *Æmilius Sura* ſeems to reckon from the beginning of theſe prevailings in the victories againſt *Philip*, *Daniel* counts from the victory againſt *Perſeus* his ſon; when that conqueſt was now perfected, and *Macedonia* brought into a Province; which happened (as I have already ſaid) the ſame yeere that *Antiochus Epiphanes* prophaned the Temple of *Jeruſalem*.

2 That no Kingdome in the world that we know of, could more literally be ſaid in their conqueſts to exalt and magniſie themſelves above every God, than the Roman; in reſpect of a ſolemne cuſtome they uſed in their wars, by a certain charm to call out the gods of any City

when

when they beſieged it. The form whereof *Macrobius* gives us, *Lib. Saturn. c.* 8 as he found it in *Sammon. Serenus* his fifth book of hidden ſecrets, namely this.-- If it be a god, if it be a goddeſſe that hath the City of *Carthage* in protection.-- *And thou eſpecially, whoſoever thou art, the Patron of this City and people, I pray and beſeech, and with your leave require you to abandon the people and City of Carthage, to forſake the places, Temples, Ceremonies and Encloſures of their City; to goe away from them, and to ſtrike feare, terrour, and aſtoniſhment into that people and City; and having left it, to come to Rome to me and mine; and that our Cities, Places, Temples, Ceremonies be more acceptable, and better liked of you; that you would take the charge of me, of the people of Rome, and of my ſouldiers, ſo as we may know and underſtand it: If you doe ſo, I vow to build you Temples, and to appoint ſolemne ſports for you.*

3 That *Conſtantine*, the firſt Emperour under whom that State forſook the gods of their forefathers, and became Chriſtian, together with this alteration, abrogated thoſe ancient Roman lawes, *Julia* and *Papia*, wherein the *deſire of women* and *married life* was ſo much priviledged and encouraged, and ſingle and unmarried life diſadvantaged. Heare it in the words of *Zozomen lib.* 1. *cap.* 9. *Hiſt. Eccleſiaſt. There was* (ſaith he) *an ancient law among the Romans, forbidding thoſe who after five and twenty yeeres old were unmarried, to enjoy the like priviledges with married ones; and beſides many other things, that they ſhould have no benefits by Teſtaments and Legacies, unleſſe they were next of kindred, and thoſe who had no children to have halfe their goods confiſcated: therefore the Emperour ſeeing thoſe who for Gods ſake were addicted to chaſtity and virginity, to be for this cauſe in the worſt condition, he accounted it a folly for men to goe about to increaſe their kind, with ſuch carefulneſſe and diligence; when as Nature, according to divine moderation, continually receives as well*

diminution, as increaſe. Therefore he publiſhed a law to the people, that both thoſe who lived a ſingle life, and thoſe who had no children, ſhould enjoy the like priviledges with others; yea he enacted that thoſe who lived in chaſtity and virginity, ſhould be priviledged above them, enabling both ſexes, though under yeeres, to make Teſtaments, contrary to the accuſtomed policy of the Romans. This alteration of the Roman law by *Constantine*, *Euſebius* alſo witneſſeth *lib.4. cap.26. de vita Conſtantini*; and again, *cap.28.* where he ſaith, that above all he honoured moſt thoſe that had conſecrated their lives to divine Philoſophy; he meanes a monaſticall life; and therefore he almoſt adored the moſt holy company of perpetuall Virgins. That, which the fathers had thus enacted, the ſonnes alſo ſeconded; and ſome of the following Emperours by new edicts, till there was no Relique left of thoſe ancient priviledges, wherewith married men had beene reſpected; which *Procopius* ſaith (how rightly I examine not) was the cauſe of the ruine of that Empire, which was ſo much enfeebled and weakened through neglect of the procreation of children, that it was not able to match the numerous armies of barbarous nations. This was the firſt ſtep of diſ-regarding marriage, and the deſire of wiving; which was not an abſolute prohibition, but diſcouraging. But no ſooner had the Roman Biſhop and his Clergy got the power into their hands, but it grew to an abſolute prohibition; not for Monkes onely, but for the whole Clergy; which was the higheſt diſ-reſpect that could be to that which God had made honourable among all men.

4. Laſtly, it is a thing not to be paſſed by without admiration, that the Fathers and others, at the beginning of Saint-worſhip, by I know not what fatall inſtinct, uſed to call *Saints* and their *Reliques*, *Towres*, *Walls*, *Bulwarks*, and *Fortreſſes*, that is, [illegible] *Mahuzzim*, in the prime and native ſignification. *Baſil* in his Oration upon the

forty Martyrs, whoſe Reliques were diſperſed over all the Countries thereabours, ſpeaks in this manner: *Thoſe are thoſe who having taken poſſeſſion of our Countrey, as* certain conjoyned Towers, πύργοι τινὲς συνεχεῖς, *ſecure it from the incurſions of Enimies.* The ſame *Baſil* concludes his Oration upon *Mamas* a Martyr in this manner; that *God who hath gathered us together in this place, and diſpoſeth of all that is to come, keepe us ſafe from hurt, and ſecure us from the ravening Wolfe, and preſerve ſtedfaſt this Church of Cæſarea, being* guarded with a mighty Tower of Martyrs, ὀχυρωθεῖσαν τοῖς μεγάλοις πύργοις τῶν μαρτύρων. *Chryſoſtome in Hom.* 32. upon the Epiſtle to the *Romanes*, ſpeaking of the Reliques of Saint *Peter* and *Paul*; *This corps* (ſaith he) meaning of Saint *Paul*, *fortifies this City of Rome more ſtrongly than any Towre, or ten thouſand rampires, as alſo doth the corps of* Peter, παντὸς πύργου καὶ μυρίων περιβόλων ἀσφαλέστερον, *&c.* Are not theſe ſtrong *Mahuzzims*?

The like whereunto is that of *Venantius Fortunatus* a Chriſtian Poet, not above an age younger than *Chryſoſtome*.

A facie hoſtili duo propugnacula præſunt,
Quos fidei turres urbs caput orbis habet.

The Faith's two Towers in Lady *Rome* do lye,
Two Bulwarks ſtrong againſt the Enimy.

At the ſame thing aimes *Gregory lib.* 7. *Ep.* 33. *ad Ruſticianam Patriciam*, entreating her to come to *Rome*: *Si gladios Italiæ & bella formidatis, if you feare the ſwords* (ſaith he) *and warres of Italy, you ought attentively to conſider, how great the* protection *of bleſſed* Peter, *the Prince of Apoſtles, is in this City, wherein without any great number of people, without the aid of ſouldiers, we have beene ſo ſo many yeeres in the midſt of ſwords, by Gods providence ſafely preſerved from all hurt.*

But to returne againe to Saint *Chryſoſtome*, who in his Homily upon the Egyptian Martyrs, *Hom.70. ad populum Antiochenum*, ſpeakes after this manner: *Theſe Saints bodies* (ſaith he) *fortiſie* τειχίζει *our City more ſtrongly, than an impregnable wall of Adamant; and as certaine high rocks hanging on every ſide repell not onely the aſſaults of thoſe enimies, which are ſenſible and ſeen with the eye; but alſo overthrow and defeat the ambuſcadoes of inviſible fiends, and all the ſtratagems of the Divell.* Here you ſee are *Mahuzzims* too.

So long before, in the dayes of *Conſtantine*, *James* Biſhop of *Niſibis*, renowned for holineſſe, was according to order given by *Conſtantine* in his life time, ſaith *Gennadius*, buried within the wall of that City, being a Frontire of the Empire, *ob Cuſtodiam, viz. Civitatis. Gennad. de vir. illuſtr. cap.6.*

Evagrius lib.1.c.13. tels us that the Antiochians offered up a ſupplication to the Emperour *Leo* the firſt, about the yeere 460. for the keeping of the corps of holy *Simeon*, ſirnamed *Stylita*, or the *Pillariſt*, in this forme: *Becauſe our City hath no wall* (for it had beene domoliſhed in a Fury) *therefore we brought hither this moſt holy body, that it might be to us* τεῖχος καὶ ὀχύρωμα, a *Wall* and a *Fortreſſe*, which would be in Hebrew Language לשור ולמעוז *Leſhur ulemahoz*.

Saint *Hilary* alſo will tell us, that neither the guards of Saints, nor *Angelorum munitiones*, the Bulwarks of Angels, are wanting to thoſe who are willing to ſtand: here Angels are *Mahuzzims*, as Saints were in the former.

The Greeks at this day, in their *Preces horariæ*, thus invocate the bleſſed Virgin: *O thou Virgin mother of God, thou impregnable wall, thou Fortreſſe of ſalvation*, מעוז ישועות *Pſal.28. we call upon thee, that thou wouldeſt fruſtrate the purpoſe of our enimies, and be a fence to this City*: thus they goe on, calling her the *hope*, *ſafeguard* and *Sanctuary* of Chriſtians; here is מעוז מעזים *Mahoz Mahuzzim*, a ſtrong *Mahuz* indeed.

To conclude, the titles of *Protectors*, *Guardians*, and *defenders*, which is the ſignification of *Mahuzzim*, when a perſon is meant, as they are more frequent, ſo are they no leſſe ancient: *Greg. Nyſſen*, in his third oration of the forty Martyrs, calls them φύλακας ἢ ὑπερασπιστὰς, *Guardians* and *Protectors*.

Eucherius his Saint *Gervaſe*, the perpetuall Propugnator, Protectour of the faithfull. *Theodoret*, *lib.* 8. *de curandis Græcorum affectionibus*, calls the holy Martyrs Guardians of Cities, Lieutenants of places, Captaines of men, Princes, Champions, and Guardians, by whom diſaſters are turned from us, and thoſe which come from Devills debarred and driven away. I might here add ſomething alſo concerning Images, whoſe worſhip is another part of the doctrine of Dæmons, and ſhew how well the name *Mahuzzim* would befit them, which the Iconomacicall Councell of *Conſtantinople* calls ſo unluckily δαιμόνων ὀχυρώματα, the *Fortreſſes*, or *Mahuzzim* of the Divell; and perhaps the nine and thirtieth verſe in the fore-alledged Propheſie might be yet more literally tranſlated, if the word עשה *facere* were taken in a religious ſence: *And hee ſhall doe unto, or offer unto the holds of Mahuzzim, together with forreigne gods*; &c. that is, he ſhall doe religious ſervice to the Images of Saints, together with Chriſt. I might alſo put you in mind of the terme *munimentum*, given to the Croſſe, and that ſo uſuall Latine phraſe of *Munire ſigno Crucis*, to fortifie, that is, to ſigne with the ſigne of the Croſſe; but I will not engage my ſelf too farre in theſe Grammaticall ſpeculations.

But *Conſtantinus Moroſſa* the Greek Hiſto: ian inveighing againſt *Leo Iſaurus* for demoliſhing images, cals them, *turres atque munitiones religioſi cultus*.

As for the following verſes of this Propheſie, if any deſire to know it, they may, as I think, be interpreted and applied thus.

Ver. 40. *And at the time of the end*, that is, in the Romans ὑςέροις καιροῖς, or *latter times*, *ſhall the King of the*

South (that is, the Saracen) *puſh at him, and the King of the North* (the Turk) *ſhall come againſt him, like a whirlewind, with charets, and horſemen, and with many ſhips, and he ſhall enter into the Countries, and ſhall overflow and paſſe over.*

Ver. 41. *He ſhall enter alſo into the glorious Land* (Paleſtina) *and many ſhall be overthrowne, but theſe ſhall eſcape out of his hands, Edom and Moab, and the chiefe of the children of Ammon:* that is, the Inhabitants of *Arabia Petraa*, which were never yet Provincialls of the Turkiſh Empire; yea with ſome of them he is faine to be at Penſion for the ſafer paſſage of his Caravans.

Ver. 42. *He* (the Turk) *ſhall ſtretch forth his hands alſo upon the Countreyes,* of thoſe parts, *and the land of Egypt* (though it ſhould hold out long under the *Mamalukes*, even till the yeere 1517) *ſhall not eſcape.*

Ver. 43. *But he ſhall have power over the treaſures of gold, ſilver, and all the precious things of Egypt; and the Libyans and the Cuſhites*, that is, the neighbouring nations, whether of *Africke*, or *Libya*, as in thoſe of *Algiers, &c.* or of the *Arabians* in Scripture called *Cuſhim ſhall be at his ſteps*, that is, at his devotion. That which remaines as I ſuppoſe is not yet fulfilled, and therefore I leave it: Time will make it manifeſt.

PART II.

Part II.

Verſ.2. *Through the hypocryſie or faining of lyars*, ἐν ὑποκρίσει ψευδολόγων: *of thoſe who have their conſciences ſeared*, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν.

Verſ.3. *Of thoſe who forbid to marry, and command to abſtaine from meats*, κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων; *which God hath created to bee received with thankſgiving of them that beleeve, and know the truth*, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

Of the firſt part of this Propheſie, being a *deſcription* of the *Condition* of that *ſolemne defection* which was to come, I have ſpoken hitherto. I come now to the ſecond part of the diviſion, the *quality of the perſons*, and the *meanes whereby it was to enter*, and to be *advanced*, which is ſet forth in the verſes now read; which though you may finde by others otherwiſe tranſlated, yet I hope the tranſlation which I have propounded, if the judicious Reader pleaſe to examine it, will approve it ſelfe not onely not to be an enforced one, but ſuch as ſalves that incongruity of conſtruction, which the other could not avoid, for it is uſually tranſlated intranſitively, with reference to the perſons expreſſed in the former verſe, *viz.* that they ſhould ſpeake lies in hypocriſie, having their conſcience ſeared with an hot iron, and forbidding marriage, and commanding to abſtaine from meats; ſo as that which in the former verſe, is named Doctrines of Devils, ſhould onely meane that in generall tearmes, which in theſe verſes is particularly inſtanced, to be doctrines of prohibiting mariages, and abſtaining from meats, as two branches of that devilliſh doctrine; for ſo *Calvin*, *Melancton*, and ſome others ſeeme to expound it. But why this interpretation ſhould not be the moſt likely: my firſt reaſon is:

Firſt, becauſe it makes Saint *Paul*, who ſpeaks of that great Apoſtaſie of Chriſtians, which was to be in the Later Times, to inſtance onely in the ſmaller; and if I may ſo ſay, almoſt circumſtantiall errours; and to omit this maine and principall, which the Sripture elſewhere tels us, ſhould be *Idolatry*, or *ſpirituall fornication*; who can beleeve that we could ſo balk the ſubſtance, and name that only, which in compariſon is but an Appendix thereto.

Secondly, He propheſies here in expreſſe words, of ſuch things as were to come, ἐν ὑστέροις καιροῖς, *in the Later Times*; but errours about marriage and meats, were no novelty in the Apoſtles owne times, as the diligent Reader may eaſily collect out of their Epiſtles; which makes it improbable that he would ſpecifie the Apoſtaſie of the later times in theſe alone.

Thirdly, But my laſt reaſon whereunto I thinke I may truſt, is, that the Syntax of the words in the Greek is uncapable of ſuch an intranſitive conſtruction, and conſequently of the ſenſe depending thereon; for the perſons intimated in the former verſe, are expreſſed *in caſu recto*, τινὲς προσέχοντες; but the perſons here intended, we finde in the genitive; ψευδολόγων, κεκαυτηριασμένων, κωλυόντων, which I cannot ſee how they can agree with τινὲς προσέχοντες, after the manner of intranſitive conſtruction, without breach of grammaticall congruity, not elſewhere ſampled in our Apoſtles Epiſtles; indeed they would agree with Δαιμονίων, but that would be a harſh ſenſe every way; for either we muſt ſay as ſome

Calvin, Beza.

doe, that by devils are meant devilliſh men, or men led by the devill, which is an hard ſignification; or elſe it would be a ſtranger ſenſe, and I think not over-pliable to the uſuall expoſition, to ſay that devils ſhould lie, have ſeared conſciences, and forbid marriages, or meats: So that *Beza*, with others, had rather confeſſe a breach of Syntax, than incurre the inconvenience of ſuch a forced ſence. *Major eſt habita* (ſaith he) *ſententia, quam conſtructionis ratio*; the Apoſtle heeded more the matter than he did the Grammar. But what needs this, ſo long as there is a better way to ſalve it? namely, to conſter the words tranſitively, making all theſe genitive caſes to be governed of ἐν ὑποκρίσει, as, ἐν ὑποκρίσει ψευδολόγων, by, or through the faining of lyars; ἐν ὑποκρίσει κεκαυτηριασμένων, through the faining of thoſe who had their conſciences ſeared; and ſo forward: which conſtruction is obſerved and followed by *Andreas Hiperius*, one of our reformed Writers, who tranſlates it *per ſimulationem falſiloquorum, &c.* and expounds it, *de modo quo fallent ſpiritus impoſtorum, fallent per ſimulationem, ſeu hypocriſin falſiloquorum, &c.* and I beleeve that * many others have ſo taken it; for our late tranſlations are indifferent to be taken either way: howſoever it be, I ſee no way but this, to keep the Syntax true and even, and wholly to avoid the fore-mentioned inconveniences: which as it is eaſie and obvious, and not ſtrained, ſo I hope to let you ſee the event to have been moſt anſwerable thereunto: That this was the manner, and this the meanes, this the quality of the perſons, whereby the doctrine of Dæmons was firſt brought in, advanced and maintained in the Church, *viz.* through the hypocriſie, faining craft, or counterfeiting of thoſe who told lies, of thoſe who had their conſciences ſeared, &c.

* So *Caſtellio* ſeemes to underſtand it, tranſlating it *per ſimulationem hominum falſiloquorum.*

As for the uſe of the Prepoſition (ἐν) to ſignifie *cauſam inſtrumentalem*, or *modum actionis*, he that is not a ſtranger in the Scripture, knowes to be moſt frequent, the Greeke text borrowing it from the uſe of the Hebrew Prepoſition ב which the Hebrewes call ב״ העזר as when it ſignifies In, ב״ כלי (1) *ſubjecti.* But two or three examples will not doe amiſſe: *Mat.5.13. If the ſalt hath loſt its ſavour, wherewithall ſhall it be ſalted?* ἐν τίνι ἁλισθήσεται? *Acts 17.31. Becauſe God hath appointed a day, in which he will judge the world in righteouſneſſe*, ἐν ἀνδρὶ ᾧ ὥρισε, *by the man whom he hath ordained.* 2 *Pet.*3.1. *I ſtirre up your pure minds*, ἐν ὑπομνήσει, *by way of remembrance. Tit.*1.9. *That he may be able*, ἐν διδασκαλίᾳ ὑγιαινούσῃ, *by ſound doctrine, to exhort and convince the gainſayers, and moſt naturally to the buſineſſe we have in hand.* 2 *Theſ.*2. 9,10. *Of the man of ſinne, whoſe comming* (ſaith the Apoſtle) *is after the working of Sathan*, ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους, καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, *with all powers, and ſigns, and lying wonders* (or through them) *and through all deceivableneſſe of unrighteouſneſſe*, &c. So in my Text, ἐν ὑποκρίσει ψευδολόγων, &c. *through the hypocriſie of Lyars.*

Vide etiam Epheſ.4.14.

Now for the unfolding of theſe words, this muſt firſt be obſerved in generall, that they are not ſo to be underſtood, as if theſe, who are the bringers in, and advancers of the doctrines of Dæmons, ſhould every one of them be guilty of all the ſeverall imputations in this deſcription; but they are to be conſtrued rather as an aſyndeton, by underſtanding the Conjunction, as if it had been thus uttered: Through the hypocriſie of Lyars, and through the hypocriſie of men of ſeared conſciences, and laſtly, by the hypocriſie of thoſe who forbid marriages, and meats. Or thus: through the hypocriſie, partly of Lyars, partly of men of ſeared conſciences, partly of thoſe who forbid marriage, and command to abſtaine from meats: and ſo though many were guilty of all, yet ſome may be exempt from ſome; as namely ſome may be guilty of the laſt note, of forbidding marriage, and abſtaining from meats, and yet free of the former, of being coun-

In omni diſtributione omitti copulativa videtur, vix apponi. *Linacr.* Nonne ſic etiam in Græcis.

counterfeit Lyars, and men of ſeared Conſciences: which I ſpeak for reverence of ſome of the Ancients, who though otherwiſe holy men, yet cannot be acquitted from all the imputations here mentioned, nor altogether excuſed from having an hand, through the Fate of the times wherein they lived, in laying the ground-work, whereon ſoon after the great Apoſtaſie was builded.

This therefore being remembred, I come now to the unfolding of them in ſeverall: and firſt of the firſt, the *hypocriſie of Lyars*, ὑπόκρισις ψευδολόγων. The word ὑπόκρισις ſignifies diſſimulation, a faining, counterfeiting, a ſemblance, and ſhew of that which is not ſo indeed, as it ſeemeth; and this word we muſt repeat, ἀπὸ κοινοῦ, as belonging, in common, with the reſt which followes; for all ſhould be counterfeit: lying ſhould carry the counterfeit of truth; the ſeared Conſcience, a ſemblance of devotion; the reſtraint of Marriage ſhould be but a ſhew of chaſtity; and abſtaining from meats, a falſe appearance of abſtinency: for the perſons of whom they are ſpoken, ſhould either make a ſhew of what themſelves knew was not; or that which they thought they had, ſhould be no better than a falſe ſhew, and counterfeit of that they took it for.

The Vulgar Latine in *Mar.* 12. 15. and the Syriack in the ſame place, turne the word *hypocriſis, verſutia, dolus*, craft and ſubtlety: which ſence, if need were, would not be denied admittance here. But I return to ὑπόκρισις ψευδολόγων, the *hypocriſie of Lyars*, which I conceive to be the ſame, and no other, than that which our Apoſtle ſpeaks in the ſame caſe, 2 *Theſſ.* 2. where he tels us, that *the comming of the man of ſinne, and the Apoſtaſie attending him, ſhould be after the working of Sathan, with all power, and ſignes, and lying wonders; and with all deceivableneſſe of unrighteouſneſſe*, or unrighteous and ungodly deceiving; and that *God ſhould ſend them ſtrong deluſions, that they might beleeve a lye, &c.* Yea ſome of this, and

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of that which followes in that place, may extend alſo to the reſt which followes in my Text; howſoever the moſt thereof, as you heare, doth moſt evidently expound this ὑποκρίσει ψευδολόγων, this *hypocriſie of Lyars.* Now according to the event, this *hypocriſie of Lyars* doth appeare in three things :: 1 Lyes of Miracles. 2 Fabulous Legends of the Acts of Saints, and ſufferings of Martyrs. 3 Counterfeit writings under the name of the beſt and firſt antiquity. Lyes of Miracles will diſplay their hypocriſie in three particulars. 1 Forgery. 2 Illuſion, 3 Miſapplication. 1 Forgery of Miracles never done, as were the reports of wondrous dreames, and viſions, which had no other credit, but the Authors honeſty; or miraculous Cures, by the power and reliques of Saints deceaſed; as when thoſe who never were blind, made others beleeve they had newly received ſight. 2 Illuſion; when though ſomething were done, yet it was but a ſeeming, and a counterfeit onely of a miraculous work, indeed ſome jugling trick of the Divell, or of his inſtruments. Laſtly, Miſapplication; either when that was attributed to a divine power, which was nothing but ἐνέργεια τοῦ Σατανᾶ, the work and operation of the Divell: or when it was interpreted, and abuſed to invite and confirme men in ſome Idolatrous errour, as it happened in the miracle of the Shrines and Sepulchres of the holy Martyrs, which were interpreted to bee for the confirmation of their Power, Preſence, and notice of humane affaires after death, and to warrant us, and encourage men to have recourſe unto them by prayer, and invocation, as unto Mediatours; and to give that honour unto their Reliques, which was due unto God alone. The like is to be ſaid of the Miracles of Images, and of the Hoſt, which though they ſmelt ſtrong of Forgery, or Illuſion, were ſuppoſed by a divine diſpoſition to be wrought for the like end and purpoſe. All which was ἐνέργεια πλάνης, the power of ſeduction, or ſtrong deluſion, to make the world beleeve a Lye, as Saint *Paul* ſpeakes 2 *Theſſalon.* 2.11.

Concerning the hypocriſie of fabulous legend-Writers of the Acts of Saints and Martyrs, you know what it meanes, as alſo the laſt which was named Counterfeit Authors, under the name of Antiquity; as approving thoſe errours which latter times deviſed; I ſhall not need here to uſe any further explication: and thus you ſee what is comprehended under ὑποκρίσει ψευδολόγων, the hypocriſie, counterfeiting, or faining of Lyars. I ſhould now come to diſplay the truth of this particular of this Propheſie in the event; but I will firſt unfold the next imputation, ὑποκρίσεις κεκαυτηριασμένων, the hypocriſie of thoſe who have their conſciences ſeared; which though it might be exemplified in other things, yet I meane to inſtance onely in that afore-mentioned, and ſo muſt give you the ſtory of both together.

Ἐν ὑποκρίσει κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, &c. *Through the hypocriſie of thoſe who have their conſciences ſeared.* For ἐν ὑποκρίσει, as I ſaid before, is to be repeated ἀπὸ κοινοῦ. Καυτήριον ſignifies both the place ſeared, and the mark printed by the ſearing with an hot iron. Καυτηριάζειν is to cauterize, to ſear with an hot iron, or cut off with ſearing, as Chirurgions doe rotten members: now that which is ſeared, becomes more hard and brawny, and ſo more dull, and not ſo ſenſible in feeling as otherwiſe. In this ſenſe κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν ſignifies thoſe who have a hard and a brawny Conſcience, which hath no feeling in it: in the other ſenſe as καυτηριάζειν is to cut off by ſearing, it muſt ſignifie thoſe who have no conſcience left; there is not much difference; but I follow the firſt, a hard and unfeeling Conſcience. And whether thoſe ψευδολόγοι, whereof we ſpake before (to uſe no other inſtances) were not of ſuch metall, for their Conſcience, I think no man can deny. Who could have coined, or who could have beleeved ſuch monſtrous ſtuffe, as the Legends are ſtored with, but ſuch as were cauterized?

rized? If they had had any tenderneſſe or feeling, not only of Conſcience, but even of ſenſe, they could never have believed, or vented ſuch ſtuffe as there is. As *Vincent. hiſt. lib. 7. cap. 84.* That the Virgin *Mary* ſhould draw out her breaſts, and milk in I know not what Clerks mouth. That ſhe played the Midwife to an Abbeſſe, got with child by her Cater, and ſent the Baſtard by two Angels to a certaine Hermite to be brought up. *Idem ibid. c. 86.* That ſhe came and lay the firſt night in the midſt between a certain Bridegroome and his Bride. *Idem lib. 7. cap. 87.* *Caſarius* in his ſeventh book *cap. 34.* reports, that the Virgin *Mary*, for twelve whole yeeres together, did ſupply the place of a certain Nun, called *Beatrice*, while ſhe lay in the Stewes, till at length returning, ſhe freed the Virgin from ſtanding Sentinel any longer. And *lib. 7. cap. 35.* That ſhe ſaid to a certain Souldier, I'll be thy wife, come and kiſſe me, and made him doe ſo. That ſhe took a Monk about the neck and kiſſed him. In an Italian book called, *The miracles of the bleſſed Virgin*, printed at *Millaine* 1547. a certaine Abbeſſe being great with child, the holy Virgin willing to cover the crime, did in her ſtead preſent herſelfe before the Biſhop in form of an Abbeſſe, and ſhewed by ocular demonſtration, that ſhe was not with child. *Faſciculus temporum*, written many yeeres agoe, tels us of Saint *Gilgols* wife uſed to ſing with her lower mouth, becauſe ſhe ſcoffed at her husbands Miracles.

But that which *Johannes de Nicol.* in his reformed Spanyard tels, that he read taken out of *Trithemius*, is the more worthy to be remembred, as being a principall motive in his converſion, who was till then extremely addicted to the Idol-worſhip of the bleſſed Virgin; which was much cooled, when he read that ſhe came into the chamber of Fryer *Allen* (a Dominican that made her Roſary) made a ring of her owne haire, wherewith ſhe eſpouſed her ſelfe unto him, kiſſed him, let him handle her breaſts, and converſed as familiarly with him, as a Bride is wont with her Bridegroome: whether think you not that theſe fellowes were ſeared in their conſcience? what block could have beene more ſenſleſſe? *Melchior Canus* ſpeaking of the golden legend, as they call it, a book fraught with ſuch ſtuffe, as you have heard, me thinks almoſt expreſſes the meaning of a cauterized conſcience. *Hunc homo ſcripſit* (ſaith he) *ferrei oris, & plumbei cordis*, a fellow of an iron mouth, and leaden heart, as if he had ſaid, *κεκαυτηριασμένος τὴν ἰδίαν συνείδησιν*, of a brawny and unfeeling conſcience.

But I come to ſhew how this prediction of our Apoſtle hath beene accompliſhed, how *ὑποκρίσει ψευδολόγων* the couſening and feigning of lyars, was the meanes whereby the doctrine of Dæmons was advanced in the Church, I meane the deifying and worſhipping of Saints and Angels, the adoring and templing of relicks, the bowing downe to Images, the worſhipping of Croſſes as new Idoll-columnes, the worſhipping of the breaden god, or of any viſible thing whatſoever upon ſuppoſall of any divinity therein: all which I have proved to be nothing elſe, but the Gentiles idolatrous Theology of Dæmons, revived amongſt Chriſtians.

The firſt of theſe, the deifying and invocating of Saints, and adoring relicks is the moſt ancient for time of all the reſt, and began to appeare in the Church preſently after the death of *Julian* the Apoſtate, who was the laſt Ethnicall Emperour; the grounds and occaſions whereof were moſt ſtrange reports of wonders ſhewed upon thoſe who approached the ſhrines of Martyrs, and prayed at their memories, and ſepulchers: devils charmed, diſeaſes cured, the blinde ſaw, the lame walked, yea the dead revived, and other the like, which the doctors of thoſe times for the moſt part avouched to be done by the power and prayers of glorified Martyrs, and by the notice they took of mens devotions at their ſepulchers;

though at the beginning thoſe devotions were directed to God alone, and ſuch places only choſen for the ſtirring up of zeale and fervour, by the memory of thoſe bleſſed and glorious Champions of Chriſt. But whiles the world ſtood in admiration, and the moſt eſteemed of theſe wonders, as of the glorious beames of the triumph of Chriſt; they were ſoone perſwaded to call upon them, as patrons and mediatours, whoſe power with God, and notice of things done upon earth, they thought that theſe ſignes and miracles approved.

Thus the reliques of Martyrs beginning to be eſteemed above the richeſt jewels, for the ſuppoſed vertue even of the very ayre of them, were wonderfully ſought after, as ſome *divine Elixar*, ſoveraigne both to body and ſoule. Whereupon another ſcene of wonders entred, even of viſions, and revelations, wonderfull and admirable for the diſcovery of the ſepulchers and aſhes of Martyrs, which were quite forgotten, yea of ſome whoſe names and memories, till then, no man had ever heard of; as S. *Ambroſe's Gervaſius*, and *Protaſius*. Thus in every corner of the Chriſtian world were new Martyrs bones ever and anon diſcovered, whoſe verity againe miraculous effects and cures ſeemed to approve; and therefore were diverſly diſperſed, and glorioſly templed, and enſhrined. *Hil. lib. ad Conſtantium* intimates miraculous cures of the reliques of Martyrs to have been as ancient as his time, yea as the time of the Churches peace *. All theſe things happened in that one age, and were come to this heigth in leſſe than 100 yeares. But here is the wonder moſt of all to be wondred at, that none of theſe miraculous ſignes were ever heard of in the Church, for the firſt 300 yeares after Chriſt, untill about the yeare 360; after that the Empire under *Conſtantine* and his ſonnes, having publickly embraced the Chriſtian faith, the Church had peace, and the bodies of the deſpiſed Martyrs, ſuch as could be found, were now beſtowed in moſt

* Plus crudelitati veſtræ, Nero, Deci, Maximiniane debemus. Diabolum enim per vos vicimus, Sanctus ubiq; beatorũ Martyrum ſanguis exceptus eſt; dum in his Dæmones mugiunt, dum ægritudines depelluntur &c. At tu (id eſt Conſtanti) omnium crudelitatum crudeliſſime damno majore in nos, & veniã minore, deſævis, &c.

magnificent Temples, and there gloriouſly enſhrined. And yet had the Chriſtians long before uſed to keep their Aſſemblies at the * Cœmiteries and monuments of their Martyrs; how came it to paſſe, that no ſuch vertue of their bones and aſhes, no ſuch teſtimonies of their power after death, were diſcovered untill now?

*See *Clem. Con. fol.* 106.

Babylas his bones were the firſt that all my ſearch can finde, which charmed the devill of *Daphne*, *Apollo Daphnæus*, when *Julian* the Apoſtate offered ſo many ſacrifices to make him ſpeak; and being asked why he was ſo mute, forſooth, the corps of *Babylas* the Martyr, buried neere the Temple in * *Daphne*, ſtopped his windpipe. I feare, I feare here was ſome hypocriſie in this buſineſſe, and the devill had ſome feare to play: the very name of *Babylas* is enough to breed jealouſie, it is an ominous name, the name *Babylas*; yea, and this happened too at *Antioch*, where *Babylas* was Biſhop and Martyr in the perſecution of *Decius*. Would it not doe the devill good, there to beginne his myſtery, where the Chriſtian name was firſt given to the followers of Chriſt? howſoever this was then farre otherwiſe conſtrued, and a conceit quickly taken, that other Martyrs bones might bee found upon triall, as terrible to the devill, as thoſe of *Babylas*; which was no ſooner tryed, but experience preſently verefied with improvement, as you heard before; ſo that all the world rung ſo with wonders done by Martyrs, that even holy men, who at the firſt ſuſpected, were at length ſurpriſed, and carried away with the power of deluſion.

* A delicate ſuburbs of *Antioch*.

Beſides the ſilence of all undoubted * antiquity of any ſuch ſepulchral wonders to have happened in the former ages, the very manner of ſpeech, which the fathers living in this miraculous age uſed, when they ſpake of theſe things, will argue they were then accounted novelties, and not as continued from the Apoſtles times. *Chryſoſtome* in his oration *contra Gentiles*, of the buſineſſe of

* Adde, that no ſuch thing could bee, ſo long as they uſed to pray for Martyrs, as well as others of the dead. See *Clement. & alios.*

Babylas ſpeakes thus; εἴτις ἀπιστεῖ τοῖς ὑπὸ τῶν Ἀποστόλων γεγενημένοις τὰ παρόντα θεωρῶν παυέσθω τῆς ἀναισχυντίας? *If any man beleeves not theſe things, which are ſaid to be done by the Apoſtles, let him now beholding the preſent, deſiſt from his impudency.* *Ambroſ. Epiſt. ad ſororem Marcellinam*, relating of a peece of the ſpeech he made, upon the tranſlations of the bodyes of *Gervaſius* and *Protaſius*, and the miracles then ſhewed, *reparata* (ſaith he) *vetuſti temporis miracula cernitis* : *You ſee the miracles of ancient times* (hee meanes the time of Chriſt and his Apoſtles) *renewed.* *S. Auguſt. lib. de civ. Dei* 22. *cap.* 8. in a diſcourſe of the miracles of that time, ſaith; We made an order to have bills given out of ſuch miracles as were done, when wee ſaw the wonders of ancient times renewed in ours: *Id namque fieri voluimus, cùm videremus antiquis ſimilia divinarum ſigna virtutum, etiam noſtris temporibus frequentari, & ea non debere multorum notitia deperire.* But alas, now began the ὕστεροι καιροὶ, this was the fatall time, and thus the Chriſtian Apoſtaſie was to be uſhered; If they had knowne this, it would have turned their joyous ſhoutings and triumphs, at theſe things, into mourning.

The end, which theſe ſignes and wonders aymed at, and at length brought to paſſe, ſhould have made them remember that warning which was given the ancient people of God; *Deut.* 13. *If there ariſe among you a Prophet, or a dreamer of dreames, and giveth thee a ſigne or a wonder; and that ſigne or wonder come to paſſe, whereof he ſpake unto thee, ſaying, Let us goe after other Gods and ſerve them; thou ſhalt not harken unto the words of that Prophet, or dreamer of dreames: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your ſoule.* But why ſhould I goe any further, before I tell you, that even in this alſo, the idolatry of Saint-worſhip was a true counterfeit of the Gentiles idolatry of Dæmons? Did not

In which reſpect διδασκαλίας δαιμονίων, though the Genitive caſe were taken actively, would ſignifie the Idolatry of Saint-worſhip, viz. the worſhip of the dead, which the Devils are wont thus to counterfeit.

Dæmon-worſhip enter after the ſame manner? was it not firſt inſinuated, and afterward eſtabliſhed by ſignes, and wonders of the very ſelfe ſame kinde, and faſhion? Liſten what *Euſebius* will tell us in his fifth book *Præparat. Evangel. cap.* 2. according to the Greek edition of *Rob. Stephen*, when (ſaith he) thoſe wicked ſpirits (as he proved them to be which were worſhipped under the names of Dæmons) ſaw mankinde brought off to a deifying of the dead (he meanes by erecting ſtatues, and ordaining ceremonies and ſacrifices for their memorialls) ἐγγυῶθεν ἔφεδροι ϗ συνεργοὶ τῆς πλάνης καθίσταν; they inſinuated themſelves, and helped forward their errour: Κινήσεσι τισὶ τῶν ξοάνων ἃ δὴ ἐπὶ τιμῇ τῶν κατοιχομένων ἀνδρῶν πρὸς τῶν παλαιῶν ἀφίδρυντο; by certaine motions of the ſtatues, which anciently were conſecrated to the honour of the deceaſed: as alſo ταῖς διὰ χρησμῶν φαντασίαις, θεραπείαις τε σωμάτων; by oſtentation of oracles and cures of diſeaſes, whereby they then ſuperſtitious ranne headlong, ſometimes to take them to be ſome heavenly powers and Gods indeed, and ſometimes to be τὰς τῶν τεθεοποιημένων Ηρώων ψυχὰς; the ſoules of their deified worthies. And ſo (ſaith he) the earth-neighbouring-Dæmons which are the princes of the Ayre, thoſe ſpiritualities of wickedneſſe, and ring-leaders of all evill, were on all hands accounted for great Gods: ὅτε τῶν παλαὶ νεκρῶν μνήμη τῆς μείζονος ἠξιοῦτο θεραπείας; and the memory of the ancients deceaſed was thought worthy to be celebrated with a greater ſervice; the features of whoſe bodies the dedicated images in every city ſeemed to repreſent; but the ſoules of them, and thoſe diviner and incorporeall powers, ἃς φαῦλοι Δαίμονες καθυπεκρίνοντο διὰ πολλῆς τῆς τερατοποιΐας; the wicked Dæmons counterfeited by working many miracles.

Heare *Tertullian* alſo ſpeak in his Apology to the Gentiles, *cap.* 21. *in fine. Quærite ergò, ſi vera eſt iſta divinitas Chriſti: ſi eſt ea quâ cognitâ ad bonum quis reformatur,* *ſequitur ut falſa renuntietur, compertâ imprimis illâ omni ratione, quæ deliteſcens ſub nominibus & imaginibus mortuorum, quibuſdam ſignis & miraculis, & oraculis, fidem divinitatis operatur.* Search therefore this Deity of Chriſt, whether it be true, or not; if it be that, by the knowledge whereof a man ſhall be reformed to good, it followes then, that the falſe be renounced; eſpecially, that whole myſterie (he meanes of Gentiles Idolatry, and Dæmon-worſhip) being diſcovered, which under the names and Images of the dead, through Signes, Miracles, and Oracles, obtaineth an opinion of divinity.

Chryſoſtome ſhall conclude, who in his Oration *In* * *Judaizantes* ſaith, that the Dæmons of the Gentiles wrought Miracles for the confirmation of Paganiſme, καὶ γὰρ ἐκεῖνοι πολλὰ πολλάκις διὰ τῆς αὐτῶν τέχνης νοσήματα ἀπήλλαξαν, καὶ πρὸς ὑγείαν τοὺς κάμνοντας ἐπανήγαγον· τί οὖν; κοινωνῆσαι δεῖ τῆς ἀσεβείας διὰ τοῦτο; μὴ γένοιτο. For (ſaith he) they oftentimes by their skill cured diſeaſes, and reſtored to health thoſe that were ſick; what ſhould we partake therefore with them in their impiety, becauſe of this? God forbid. Then he adds out of *Moſes, Deut.* 13. that which we even now quoted; which, had it been as well applied to the miracles amongſt Chriſtians preſent, as it was to thoſe of the Gentiles paſt, perhaps he that ſpoke it, would have queſtioned ſomething which he enclined to beleeve.

Savil. Tom. 6. p. 376. alii Hom. primâ adverſus Iudæos.

The ſecond particular I named of ὑποκρίσει ψευδολόγων, was fabulous Legends of the Acts of Saints and Martyrs; this was alſo another meanes to advance the doctrines of Dæmons. For the true acts and ſtories of Martyrs being extinguiſhed for the moſt part, by the bloody Edict of *Diocleſian*, they now began to ſupply againe that loſſe, by collecting ſuch tales as were then current of them, and adding thereto ſuch miracles as were fabled after death, faſhioned all to the beſt advantage of what they meant to promote in the Church, and was already on foot in the ſame. Such was that wherwith the good Father *Greg. Nazian.* was abuſed in his funeral Oration upon *Cyprian*, and many others of the Greek Churches; that *Cyprian*, that great *Cyprian*, who was both Citizen and Biſhop of *Carthage*, in the reign of *Decius* (for of him *Gregory* ſpeaketh expreſſly) even being formerly a Conjurer, and falling into love with a Chriſtian Virgin *Juſtina*, ſome ſay of *Antioch*, when as by wooing and ordinary meanes he could not win her unto his will, he went about to prevaile with Magick ſpells and conjurations; which the damſell perceiving, ſhe having recourſe to God, fell to work againſt him with prayer and faſting, and in her devotions alſo beſought the Virgin *Mary* to ſuccour her a Virgin in that jeopardy; by which meanes *Cyprians* Magicall enchantments were fruſtrated, and he convinced thereby, became a Chriſtian. All which *Baronius* himſelfe confeſſes to be a fable, as well he might, it being unknowne both to *Pontius* his Deacon, who lived with him, and wrote his life; and to the weſtern, and African Churches, where he lived and died: who knew, and who could know better, that in his Paganiſme he was not a Magitian, but a Profeſſour of Oratory at *Carthage*, farre enough from *Antioch*, and converted by one *Cæcilius*? Neverthelesſe, we have cauſe to think, that this tale, together with the like, ſerved not a little for the advancement of the myſtery of Dæmons in the Eaſterne Churches; when we ſee our Adverſaries ſo willing to have that paſſage (it ſeemes by their often alledging it) of calling upon the bleſſed Virgin to be authenticall; notwithſtanding they know (which the Greeks ſo well could not, he being a Latine Biſhop) that the whole ſtory muſt needs be a fable. Of this ſtamp are the well known Legends of our Latine Churches, which almoſt all of them drive principally at this mark; it being alſo the ordinary concluſion of their tales (ſure of our Engliſh) that ſince God hath done thus and thus by this holy Martyr, or ſith God hath with ſuch myracles honoured this martyr, let us pray unto him, that by his merits and Interceſſion wee may obtain ſalvation. Nor is it a late device; *Greg. Turonenſis* above a thouſand yeares agoe in his two books *de miraculis martyrum*, as his fabulous narrations, (which yet many of them hee referres to others before him.) are excellently well framed for the promotion of Saint-worſhip; ſo in the Concluſion of them hee plainly confeſſes, that that was his ayme ſhutting up his firſt booke thus. *Vnde oportet et nos eorum Patrocinia expetere, ut eorum mereamur Suffragiis, vel quod noſtris digni non ſumus meritis obtinere, eorum poſſimus Interceſſionibus adipiſci, &c.* His ſecond thus; *Ergò his miraculis lector intendens intelligat, non aliter niſi Martyrum reliquorumq́; amicorum Dei adjutoriis ſe poſſe ſalvari. &c.*

This *Gregory* of of *Towres* died *Anno* 596.

But among the Greeks *Simeon Metaphraſtes* hath a ſtrain beyond us all, who makes prayers for many of his Martyrs, wherin they deſire of God, that whoſoever ſhould pray unto him in their names, or have recourſe to their ſepulchers, when they were glorified, might obtain whatſoever they aske, yea remiſſion of ſins itſelfe: which becauſe it is ſo ſingular a counterfeit of a lying Greek I ſhal not doe amiſſe to inſert the particulars, together with ſomething about the occaſion and time of this device.

But I find now the ſame in the *Aurea Legenda* of all the foling Martyrs, ſave the firſt, which is not there. S. *Barbara* is but the Appendix.

> In the Martydome of *Anaſtaſia* a Roman Virgin under *Diocletian*, he tells us if we be ſo wiſe as to beleeve it,

That at the time of her ſuffering, when ſhe had, as was fit, given thanks unto God, and prayed for the happy accompliſhment of her Martyrdome, and afterward made ſuit for thoſe who being ſick ſhould have recourſe unto her (*viz.* after death) ſhe heard a voice from heaven certifying, that what ſhe had asked was granted her.

Saint *Barbara*, a Virgin of *Heliopolis*, martyred under *Maximilianus*, he makes, under the Executioners hand, to pray in this manner:

And thou O King (God) now heare my prayer, that whoſoever ſhall remember thy name, and this my conflict, no peſtilent diſeaſe may enter upon this houſe, nor any other of thoſe evils, which may bring dammage, or trouble to the bodies of men. She had no ſooner ſpoken, ſaith he, but a voice was miraculouſly heard from heaven, calling her and her fellow Martyr *Julian* to the heavenly places, and promiſing alſo that thoſe things, which ſhe had asked, ſhould be accompliſhed.

In Saint *Blaſius* (who ſuffered, ſaith *Baronius*, under *Licinius*) our *Simeon* tels us,

That when a woman came unto him to cure her ſon, who had a fiſh-bone ſticking in his throat, he prayed in this manner: *Thou O Saviour, who haſt been ready to help thoſe who called upon thee, heare my prayer, and by thy inviſible power take out the bone which ſticks in this child, and cure him; and whenſoever hereafter the like ſhall befall men, children, or beaſts, if any of them ſhall remember my name, ſaying, O Lord haſten thy help through the interceſſion of thy ſervant* Blaſius, *doe thou cure him ſpeedily, to the honour and glory of thy holy name.*

Againe he tels us, while they were carrying him before the Preſident, he reſtored to a poore widow a hog, her onely hog, which a Wolfe had taken away from her. And when as afterward, in ſigne of thankfulneſſe ſhe brought the hogs head and feet boiled to the Martyr in priſon, he bleſſing her, ſpake in this maner: *Woman in this habit celebrate my memoriall, and no good thing ſhall ever be wanting in thy houſe from my God: yea and if any other, imitating of thee, ſhall in like manner celebrate my memoriall,* *rivall, he ſhall receive an everlaſting gift from my God, and a bleſſing all the dayes of his life.*

When he comes to ſuffer, he makes him pray to God thus: *Heare me thy ſervant, and whoſoever ſhall have recourſe to this thine Altar,* (he meanes himſelfe) *and whoſoever ſhall have ſwallowed a bone or prickle, or be vexed with any diſeaſe, or be in any affliction, neceſſity, or perſecution, grant Lord to every one his hearts deſire, as thou art gracious and mercifull, for thou art to be glorified now and evermore.*

When he had thus prayed (ſaith he) Chriſt deſcended from heaven in a cloud, and overſhadowed him; and our Saviour ſaid unto him, *O my beloved Champion, I will not onely doe this, but that alſo which thou diddeſt requeſt for the widow; and will bleſſe alſo every houſe which ſhall celebrate thy memory, and I will fill their ſtore-houſes with all good things, for this thy glorious confeſſion and thy faith which thou haſt in me.*

Saint *Catharine*, whom he calls *Æcatharina*, a Martyr of *Alexandria*, under *Maximilianus*, he makes to pray thus at her Martyrdome.

Grant unto thoſe, O Lord, who through me ſhall call upon thy holy Name, ſuch their requeſts as are profitable for them, that in all things thy wondrous works may be praiſed now and evermore.

But above all the reſt, *Marina's* prayer, whom we Latines call Saint *Margaret*, is compleat, and for the purpoſe; ſhe ſuffered under *Diocleſian*, and thus ſhe prayed, if you dare beleeve *Simeon*.

And now, O Lord my God, whoſoever for thy ſake ſhall worſhip this Tabernacle of my body, which hath fought for thee; and whoſoever ſhall build an Oratory in the name *of thy handmaid, and therein offer unto thee ſpirituall ſacrifices, oblations, and prayers; and all thoſe who ſhall faithfully* * *deſcribe this my conflict of Martyrdome, and ſhall read and remember the name of thy handmaid; give unto them, moſt holy Lord, who art a lover of all the good, and a friend of ſoules, remiſſion of ſinnes; and grant them propitiation and mercy, according to the meaſure of their faith, and let not the revenging hand come neere them, nor the evill of famine, nor the curſe of peſtilence, nor any grievous ſcourge; nor let any incurable deſtruction either of body or ſoule beſide them. And to all theſe who ſhall in faith and truth adhere to my houſe* (her Oratory or Chappell) *or unto my name, and ſhall unto thee, O Lord, offer glory and praiſe, and a ſacrifice in remembrance of thine Handmaid, and ſhall aske ſalvation and mercy through me, grant them, O Lord, abundant ſtore of all good things; for thou alone art good and gracious, and the giver of all good things for ever and ever. Amen.*

* O happy Simeon.

While ſhe was thus praying with her ſelfe (* ſaith *Simeon*) behold there was a great earthquake, yea and the Lord himſelfe, with a multitude and hoſt of holy Angels ſtanding by her, in ſuch ſort as was perceptible to the underſtanding, ſaid; *Be of good cheare* Marina, *and feare not, for I have heard thy prayers, I have fulfilled, and will in due time fulfill whatſoever thou haſt asked, even as thou haſt asked it.*

* If ſhe prayed this prayer with her ſelfe, by what revelation was it made knowne to others?

Thus ſaith *Simeon*; who neverthelesſe in the very entrance of this his tale of *Marina*, or *Margaret*, complains much, forſooth, that not a few of theſe narrations of the acts of Martyrs, were at the beginning forgot, yea prophaned (as he ſaith more truly than he was aware of) *à pollutiſſimis Dæmoniorum doctrinis.* Beſides, he calls I know not what narration of the Virgins Martyrdom, in that ſort corrupted, *dictis Dæmoniaca*; but for his own part, he would reject all counterfeit fables, and tels us nothing but the truth; which how honeſtly he hath performed, and what touchſtone he uſed, let the Reader judge. [a] *Baronius* I am ſure is quite aſhamed of him, who though he can be ſometimes content to trade with not much better ware, yet this of *Simeons* he ſuppoſes will need very much waſhing and cleanſing, before it be merchantable.

But for the better underſtanding of this myſtery of iniquity, and what neceſſity there was of ſuch deſperate ſhifts, when time was; ye ſhall know, that this *Simeon* lived towards the end of that time of great and long oppoſition againſt Idolatry, in the Greeke and Eaſterne Churches, by divers Emperours, with the greateſt part of their Biſhops, Peeres, and people, laſting from about the yeere of our Lord 720, till after 840, that is, 120 yeers; which was not againſt Images onely, though they bore the name; but the worſhip of Saints, and their reliques; the ſtate whereof ſhall not be amiſſe to repreſent out of ſuch records of Antiquity, as our Adverſaries themſelves have been pleaſed to leave us; if it be but for their ſake who ſo often ask us, whether there were ever any of our religion before *Luther*. Let us therefore hear what Writers of their own ſect, ſuch as then lived, and were eye-witneſſes, will tell us. *Leo Iſaurus* (ſaith *Theophanes, miſcel.lib.*21.*cap.*23.) erred not onely about the * reſpective adoration of venerable Images; but about the interceſſion of the moſt chaſt Mother of God, and all the Saints, whoſe reliques alſo the moſt wicked man abominated, like unto his maſters the Mahumetans. This was the firſt of thoſe Emperours: the next was *Conſtantinus*, whom they ſirnamed *Copronimus*, of whom the ſame Author (*ibid.cap.ult.*) ſpeaks as followeth: *This pernicious,* (ſaith he) *inhumane, and barbarous Emperour abuſing his authority tyrannically, and not uſing it lawfully, at the very beginning made an Apoſtaſie from God, and from his undefiled Mother, and from all his Saints.* Again, *lib.*22.*c.*47. *Upon the twenty ſixth yeere of his reign he ſhewed himſelf wicked, beyond the frenzie of the Mahumetans, to all that*

[a] In notis ad martyrologium Roman. Iul. 13.

* σχετικὴν τῶν σεπτῶν εἰκόνων προσκύνησιν.

were Orthodox (ſo he calls Idolaters) *under his Empire, Biſhops, Monks, Laymen, and whats his ſubjects: every where, as well by writing as by ſpeech, baniſhing, as unprofitable, the Interceſſion of the holy Virgin and Mother of God, and of all the Saints, through which all ſuccour is conveyed unto us; and cauſing their holy reliques to be rejected and deſpiſed: and if the reliques of any notable Saint, ſoveraigne both to body and ſoule, were knowne to lie any where, and were, as the manner is, honoured by thoſe which were religious, preſently he threatned ſuch as theſe with death, as wicked doers, or elſe with baniſhment, proſcription, and torture. As for the reliques acceptable to God, and eſteemed by the poſſeſſours as a treaſure, they were taken from them, from thence forward to be made hatefull things.*

Again, *cap.* 48. of the next yeare.

If one getting a fall, or being in pain, chanced to utter the uſuall language of Chriſtians, ſaying, O Mother of God help me; *or were found keeping vigils, &c. he was adjudged as the Emperours enemy, and ſtiled* Immemorabilis, *unworthy of memory; this was a title of infamy.*

Again, *cap.* 54. *anno regni* 31.

If one were found to have a relique but to keep (that is, though he worſhipped it not) *yet neverthleſſe did* Lichanodraco *the Emperours Preſident burn it, and puniſh him that had it as a wicked doer.* Thus farre *Theophanes.*

Habetur in operibus *Damaſceni* auctis, interprete *Iacobo Billio*, ex Reginæ matris bibliotheca, & apud *Surium*, *Tom.* 6. *Nov.* 28.

Heare now what the Author of the *Acts* of Monk *Stephen*, whom the ſame Emperour made one of their Martyrs for patronizing Idols, can tell us; heare what he ſaith of the great Councell of *Conſtantinople*, held in this Emperours reigne againſt Images.

O Chriſt, how ſhould I not admire thy lenity! — To what height did thoſe moſt impudent tongues yet further break out,

out, that they were not afraid to utter that monſtrous and impious ſpeech, viz. *that the very Virgin Mother of God her ſelfe was now after her death unavailable, and no uſe to be made of her, nor could ſhe help or protect any one.*

The ſame Author thus deplores the ſtate of thoſe times, abuſing the words of *Pſalme 79.*

O God the heathen are come into thine Inheritance; thy holy Temple have they defiled, and made Hieruſalem an heape of ſtones; The dead bodyes of thy ſervants have they given to be meat to the fowles of the aire, and the fleſh of thy Saints unto the beaſts of the earth; that is (ſayth he) *the venerable and ſacred reliques of the Martyrs, quas partim igni, partim mari, partim deniq; (ô facinus orbi univerſo damnum ferens) præcipitiis tradiderunt*; which they caſt partly into the fire, partly into the water (O villanous act wherby the whole world is damnified) partly threw down into precipices.

There is nothing yet in theſe relations will doe any man hurt, by engendring a miſconceit, eſpecially if hee remember the tale is told by malicious Adverſaries, that counterfeit reliques were plentifull in thoſe dayes as well as now: That *Hezekiah* brake in pieces the brazen Serpent, made by Gods owne Commandement, a holy monument and type of Chriſt, when it was once abuſed to Idolatry.

After the death of this Emperour *Conſtantine*, and his ſon, who reigned not long after him, the idolatrous faction, under *Conſtantine* his nephew, and the Queen mother *Irene*, againe for ſome yeeres prevailed; and that ſo farre, as to pack a *Councell, the Biſhop of *Rome* having a maine ſtroke therein; whereby the former Councell of *Conſtantinople* was condemned, and the worſhip of Images again eſtabliſhed. But *Leo Arminius* comming to the Empire, the Orthodox part again prevailed, as before they had done, during the reigne of three Emperours more.

* Called the ſecond of *Nice*.

more. The laſt Emperour of the oppoſers of Idols was *Theophilus*, the laſt Patriarch *John*, and that to the very end; the Idolatry of Saint-worſhip was oppoſed more or leſſe, as well as that of Images, as may be gathered out of that ἐπινίκιον, or the ſong of triumph, which the Greeks uſed to ſing the firſt Sunday in Lent, for a memoriall of their laſt and finall conqueſt of the oppoſers of Images, ever ſince that time, where in the hymne of *Theodorus Ode* 8. I find this verſe, Τὰ ἱερὰ τῶν ἁγίων λείψανα καὶ τὰς εἰκόνας αὐτῶν, Λιζὶξ ὁ ἄνους, ἅμα τῷ Ἰωάννῃ, οὐδ᾽ ὅλως προσκυνεῖσθαι, ἔφασκον ἀθέσμως, οἱ ἀρνηταὶ τῆς εὐσεβείας: (i.e.) *The ſacred reliques of the Saints, and their Images, were not at all to be worſhipped, ſaid moſt wickedly the renouncers of piety, the barbarous* Lezick *and* John. This *Iohn* is that Patriarch of *Conſtantinople* which I ſaid was the laſt of the oppoſers of Idols, and is often mentioned in this ſong, as is alſo *Lezick*, but what he was is uncertaine. But the whole ſtory being delivered unto us onely by profeſt enimies, if they ſhould faſten no worſe calumnies upon the oppoſite ſide than yet you have heard, you would think perhaps that the Patrones of Idols then were farre more ingenuous to their Adverſaries, than we find their Succeſſours now.

Habetur apud Baron. an. 842. 28.

Heare therefore ſomething of this kind alſo, that you may ſee as they agreed with us in the ſame profeſſion againſt Idols, ſo did they alſo in ſuffering the like ſlanderous lyes from their Adverſaries; in diſcourſing whereof I ſhall be neerer to ὑποκρίσει ψευδολόγων, than I was before.

In that great Councell of 338 Biſhops, held at *Conſtantinople* againſt Idols, under *Conſtantinus Copronymus*, were, by ſome that wiſhed well to Saint-worſhip, though they conſented againſt Images, theſe two Canons inſerted into the firſt draught of the definition of the Synod. Firſt, if any one ſhould not confeſſe the holy and ever bleſſed Virgin *Mary*, truly and properly *Deipara*, (the Mother of God) to be higher than any viſible or inviſible creature, and with a ſincere faith implores not her interceſſion, let him be Anathema. Secondly, If any one ſhall not confeſſe all the Saints which have been from the beginning of the world untill now, to be honourable before God both in ſoule and body, or ſhall not entreat their prayers, let him be Anathema: which, when the definition came to be read in the Councell, the prevailing part of the Fathers cauſed to be blotted out; [a] whereupon that ſlander, faſtened on them by their enimies, may ſeem to have taken the firſt hint, as if forſooth by their rejecting theſe two foiſted Canons, they had therefore denied whatſoever was contained in them, as that the Virgin *Mary* was *Deipara*, or Mother of God; or that the Saints were to be honoured ſo much, as with that honourable title of Saints.

For *Cedrenus* would make us beleeve, that this Emperour *Conſtantine* publiſhed a generall law, θεσμὸν καθολικὸν, that none of the ſervants of God ſhould in any wiſe be called *Saints*: yea that ſuch of their reliques as were found, ſhould be deſpiſed, and their interceſſion not to be prayed for; becauſe, ſaid he, they can availe nothing. The prophane wretch added (ſaith the ſame Authour) Let no man pray for the interceſsion, no not of *Mary*, for ſhe can doe him no good, ἀλλὰ μηδὲ θεοτόκον αὐτὴν ὀνομάζεσθαι; moreover, that ſhe could not be called *Deipara*, the Mother of God. Then he tels us, that hee compared the bleſſed Virgin, after ſhe was delivered of Chriſt, to a purſe of gold, after it is emptied of the gold that was once in it. The ſame with *Cedrenus*, almoſt word for word, hath *Suidas*, ſo that the one may ſeem to have been tranſcribed out of the other.

But *Theoſterictus*, one who lived at the ſame time, whereas *Cedrenus* was more than 240 yeeres after, ſeemes much more ingenuous, for in his funerall Oration upon *Nicetas*, a [a] Confeſſour of thoſe times, whoſe Diſciple he was, relating otherwiſe the ſame things that *Cedrenus* and *Suidas* doth; yet when he comes to the ſtory of the purſe, he brings in the Emperor expreſly calling the Virgin *Mary, Deipara*; but findes fault, that he would not vouchſafe her the name *Saint*. *Ita Deiparens Maria* (*ſaith he) *neque enim ſanctam dignabatur nominare illam* (ſaith *Theoſterictus*) *indignus ille; quo tempore Chriſtum in ſe habebat, valdè honoranda illa erat; ex quo autem tempore illum peperit, nihil differebat à reliquis.* Indeed it ſeemes at the wiping out of theſe fore-mentioned Canons, there paſſed ſomething in the Councell (as is wont in ſuch diſputes) concerning an indifference or lawfulneſſe in ordinary ſpeech to mention ſuch places, as were dedicated to the memory of Saints, without the addition of the ſame Saint. For I find that *Stephen* the Monk, afterward forſooth a Martyr, at what time the Emperour ſent ſome of the Biſhops and others unto him, to require his ſubſcription to the decree of the Councell, thus expoſtulates with them: *Did yee not* (ſaith he) *diſcard that adjective* Saint *from all the Juſt, from all the Apoſtles, from the Prophets, from the Prophets, Martyrs, and other godly men? for it was bravely decreed by you, That when any one were going to any of theſe, and were asked whither he went, he ſhould anſwer, to the Apoſtles, to the fourty Martyrs; or being asked whence he came, he ſhould in like manner ſay, From the Temple of Martyr* Theodore, *or from the Temple of the Martyr* George.

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[a] μετὰ τὴν ἔκδοσιν αὐτῶν ταύτην, καὶ τὴν τῶν ἀριστείων εὐπρόσδεκτον τῷ Θεῷ προσαγωγὴν ἀπεβάλοντο λειώσαντες ταύτην ἐκ τοῦ δι' αὐτῶν συγγράμματος, καὶ τοῦτο ἴσασι πάντες, ſaith the Confuter Conc, Nic. 2. act. 6. tom. 6.

Apud Surium Apr. 3. tom. 2.

[a] Vnder *Leo Arminius.*

Viz. The Emperour.

But *Theoſterictus* tells the ſame thing of the Emperour *Conſtantine* himſelfe. *Sanctos Martyres* (ſaith he) *quantum in ipſe erat, honore privavit, cum praeceperit illos non eſſe Sanctos appellandos; ſed ſimpliciter nominari Apoſtolos, quadraginta Martyres,* Theodorum, Georgium, *& alios ſimiliter:* he deprived, as much as in him lay, the holy Martyrs of honour, in that he commanded, they ſhould not be ſtiled *Saints*, but ſimply named the fourty Martyrs, *Theodore, George, &c.* Whereby it appeares, that this

law

(whatſoever it was that theſe Authors charge the Emperour with) was ſomething which proceeded from the Councell it ſelf, as Monk *Stephen* even now charged them. Beſides, that it was ſomething onely about the calling of places dedicated to Saints, though our Authors (as Calumniators uſe) tell it of Saints at large.

Laſtly, it ſeemes to have growne upon ſome queſtion, how farre, and in what kind, Saints were to be honored, which was occaſioned by the wiping out of thoſe Canons afore-mentioned.

Johannes Curopalata and *Cedrenus* relate, that *Michael Balbus*, the laſt ſave one of the Emperours that oppoſed Idols, ἐθέσπισε μὴ τισι τ̃ γεγραμμένων εἰκόνων τῆς τοῦ γεγραμμένου προσώπου τὸ (Ἅγιος) ῥῆμα ἐγχαράττεσθαι; ordained, that the word Saint ſhould not be ſet upon any Images whereſoever they were painted (for this was, and as ſome ſay * is yet, the faſhion of the Greeks, to add the names of the Saints to the Images that repreſent them) now if any ſuch thing as this were done, or diſcourſed of, in the dayes of *Conſtantinus*, whom they call *Copronimus*, you may eaſily gheſſe what fuell it might adde to the fire of that ſlander we ſpeak of.

But why ſhould we trouble our ſelves any longer to find out the originall of that, which we are certain was a notorious lie? for it is apparent in the definition of the Councell it ſelfe, which is thus calumniouſly charged, that they both give the title of Saints often to the Apoſtles, Fathers, and others, and of *Deipara* to the bleſſed Virgin. I ſhall not need to recount every place where they give the title of Saint to particulars; heare but what they ſay in generall: *Sancti qui Deo placuerunt, & ab ipſo ſunt,* τῷ ἀξιώματι τ̃ ἁγιότητος, *dignitate ſanctitatis honorati vivunt ſemper Deo, licèt hinc migraverunt:* the Saints which pleaſed God, and are by him honoured with the dignity of Saint-ſhip, though they be departed hence, yet to God they live alwayes. Againe, *Nefas eſt Chriſtia-*

* *Poſſevinus in ſua Moſcovia.*

[illegible] [illegible], *Dæmonum cultricium Gentium moribus uti, & Sanctos qui tali & tanta gratia refulgere debent (ſc. cum regnare cum Chriſto, & judicare orbem terrarum, & conformes fieri gloriæ ipſius) in ingloria & mortua materia, [illegible], [illegible]*; It is unlawfull for Chriſtians to uſe the faſhions of Gentiles, who worſhipped Dæmons or Devils; and in a baſe and liveleſſe matter (they meane Images) to diſhonour the Saints, who ſhall one day ſhine in ſuch and ſo great grace and glory, *viz.* to reigne with Chriſt, and to judge the world, and to be made like to his glory, as they ſaid a little before, *Concil. Nicen. 2. Art. 6. Tom. 4.*

As for the other part of the calumny, about ſtiling the the Virgin *Mary, Deipara*, heare not onely what they practiſed, but what they expreſly decreed, *ibid. Tom. 6.* [illegible] [illegible]: If any one ſhall not confeſſe God to be truly Emmanuel, and therefore the holy Virgin to bee *Deipara*, the Mother of God, let him bee *Anathema*. Here the bleſſed Virgin hath both the name of Saint ([illegible]) and [illegible], *mother of God* given her. All this you ſhall find in the ſixth act of the idolatrous Councell of *Nice*, where the enimies, while they would confute the definition of the Synod of *Conſtantinople*, have preſerved it, which elſe had utterly periſhed, as the Acts thereof have done.

Now judge whether *Conſtantine* and his Councell were guilty or not, of what the idolatrous faction charged them with. We may wonder the leſſe at this notorious impudency of lying companions, ſeeing we have like experience of ſuch calumnies faſtened upon our ſelves this day, though there be ſo many thouſand eyes and eares, and writings too, which confute them.

And thus you have ſeen what manner of times they were, about the end of which our *Saint* [illegible] lived. Was it not high time for him to [illegible] you, and theſe hands to which hee was beholding (for I will not charge him with all) to ply the old craft, and to ſtuffe the Legends with new lyes, when the credit of Saint-worſhip lay thus a bleeding? It is not credible they would bee ſo much wanting to themſelves. And it is as apparent, that thoſe tales of the new ſtrain, which was had out of *Simeon*, were coined in this age, and not before. For if any ſuch thing had been knowen, or delivered from elder times, how came it to paſſe, no notice thereof was given us by any writer of Eccleſiaſticall ſtory, by any father, by any Compiler or forger of Martyrs lives and miracles till now? Certainly ſo miraculous and wonderfull things, as voyces from heaven, and Chriſt deſcending thence in a cloud, and the like, had been worth the telling: But alas, they could ſpeak but little of theſe Martyrs, ſave only the names and times of their ſufferings. And thus I end my digreſſion, which yet I hope hath not been altogether impertinent to the preſent argument.

The laſt particular of ἐν ὑποκρίσει ψευδολόγων, *the Hypocriſy of lyars* I made to bee *counterfeit writings*, under the names of the firſt and beſt Antiquity: S. Peters Liturgy, the Liturgy of S. *James*, *Matthew*, *Marke*, the Apoſtles Councell at *Antioch*; foiſted workes under the names of *Auſtin*, *Origen*, *Cyprian*, *Athanaſius and others*: Through which wee need not doubt, but the doctrine of Dæmons was promoted, when we ſee ſome not aſhamed ſtill to maintain it, by thoſe counterfeit authorityes.

Thus you ſee, how the firſt-borne and the moſt ancient part of the doctrine of Dæmons, the *Deifying* of *Saints* & *Martyrs* was advanced by the hypocriſy of liars. The ſame you ſhall find to have bin verified alſo in the advancing of the *next-born Dæmon-changling Image-worſhip*, and of the third, the *Idolatry* of the *Maſſe-God*: all brought in and eſtabliſhed by the meanes and wayes aforeſaid. I need not ſpend time in Hiſtoricall allegations, they are well enough knowne; and *pristinæ* [illegible] *ſeris conſequentiam.* By that I ſpake of the firſt, you may Judge of thoſe which follow; yet for Images I will tell you a ſtory or two for a taſt: *Bale* our Country-man (*Script. Illuſt. Britan, Cent.* 11. *ca.* 91. 99.) relates, that about the yeare 712, one *Egwin* of *Worceſter* publiſhed in writing certain Revelations, yea expreſſe Viſions he had ſeen, wherin hee was enjoyned to ſet in his Dioceſſe of *Worceſter* the Image of the bleſſed Virgin, for the people to worſhip; which Pope *Conſtantine* the firſt having made him confirme by oath, not only ratifyed by his Bull; but cauſed *Brichwald* the Arch-Biſhop to hold a Councell of the whole Clergy at *London*, to commend them to the people.

In that Idolatrous Councell of the ſecond of *Nice*, one of their proofes, among many the like for worſhipping of Images, is a tale quoted out of I know not what *Sophronius*, of a certain Recluſe, who uſing to worſhip an Image of the Virgin *Mary*, holding *Chriſt* in her armes, had been a long time tempted by the divell to fornication; wherat on a time the old man being much aggrieved, the Devill viſibly appearing told him in plaine termes (but under an oath of ſecrecy) that hee would never ceaſe to vex him, untill he left worſhipping the Image of the bleſſed Virgin. The Monke notwithſtanding hee had made him ſweare by the moſt high, hee ſhould tell no body, yet acquaints one *Abbot Theodore* with the buſineſſe, who not only allowes of his perjury in revealing it, but gives him this ghoſtly reſolution: *συμφέρει δέ σοι μὴ καταλιπεῖν εἰς τὴν πόλιν ταύτην πορνεῖον, εἰς ὃ μὴ εἰσέλθῃς, ἢ ἵνα ἀρνήσῃ τὸ προσκυνεῖν τὸν κύριον ἡμῶν ἢ Θεὸν Ἰησοῦν Χριστὸν μετὰ τῆς ἰδίας αὐτοῦ μητρὸς ἐν εἰκόνι.* It were better he frequented all the Stewes in the City, than not to worſhip Chriſt and his mother, in an Image. I am afraid ſome of their Monk ſucceſſours ſtill obſerve this wholeſome counſell.

I muſt tell you alſo ſome of the miracles and lyes for laying the foundation of Tranſubſtantiation, and thence advancing the Idoll of the Maſſe. A certaine Monke reports, that hee ſaw Jeſus Chriſt in forme of a child ſitting upon the Altar. Another ſayth, yea more then one, that *Wittikind* King of the *Saxons* entring diſguiſed into a Church, and diligently obſerving the Chriſtians faſhion of receiving the Communion, ſaw them put a little pretty ſmiling boy into their mouths. Theſe wonders and others of the like apparitions of fleſh and blood began not, till about the end of the 800 yeares. But that they might ſeeme ancienter, *Simeon Metaphraſtes* hath a forged Legend of *Arſenius* the Hermite; and ſome body counterfeited the life of Saint *Baſil*, under the name of *Amphilochius* his companion, which now they begin to be aſhamed of. And for feare the people might ſuſpect that theſe were illuſions, they keepe yet ſome of the fleſh and blood which was thus tranſubſtanciated, for a monument, in many Churches. To theſe apparitions, to make all compleat, they tell us of a hive of Bees ſeen in Saint *Gervais* his Monaſtery in *Paris*, which built a Chappell of wax in honour of the Hoſt, which ſome body put into the hive; and a miracle of an Aſſe that left his provender to worſhip the Hoſt; and many other the like: but I have ſtaied too long amongſt them, and therefore let here be the concluſion of ὑποκρίσει ψευδολόγων, that we may paſſe on to that is yet behind.

Ἐν ὑποκρίσει κωλυόντων γαμεῖν, * ἀπέχεσθαι βρωμάτων
ἃ ὁ Θεὸς ἔκτισεν, &c.

I come now to the laſt deſcription of the meanes whereby the doctrine of Dæmons was to be advanced, *viz.* through the hypocriſie of ſuch as forbid marriage, and command to abſtaine from meats. Who are theſe? The wonderfull correſpondence of the event makes me verily be

* *Vide opus Hierarchicum ſeu Coſm. Migaliam. in Timoth. ubi ex Homero* σῖτον ϗ οἶνον ἐδητύς. *Id. Oecum.*

beleeve, that the Holy Ghoſt intended here (at leaſt chiefly) to decipher unto us Monks, and Doctors of Monkery, by two ſuch marks, as are the chiefe points and grounds of that ſingularity of life. For prohibition of marriage, and difference of meats, are inſeparable characters of Monaſticall profeſſion, and goe common to all that crew of hypocrites, whether ſolivagant Hermites, or Anchorites which live alone, or Cœnobites which lived in ſociety. And if we take them joyned together, as our Apoſtle doth, I think they can befit no other kind of men by way of rule and precept, but theſe alone. Tis true, all Antichriſts Prieſts are forbidden marriage, generally and abſolutely; but meats they are not, ſave onely upon certaine dayes and times, which is not their caſe alone, but the people alſo partake with them in the like reſtraint. But Monks are bound by the vowed rule of their profeſſion, to abſtain from both abſolutely and perpetually. Concerning the firſt heare S. *Chriſoſtome* ſpeak; *hom.* 7 *in Math. Nobis & Monachis* (ſaith he) *omnia mandata Dei ſunt communia, præter connubium*: all the commandments of God are common to us, with Monks, beſides marriage. Wherefore in the Councell of *Chalcedon* is an expreſſe Canon, *cap.* 16. *Ut nec Deo dicata Virgo, nec Monachus nubant*: that no Nun or Monk ſhould marry, (*i.e.*) they might not forſake their profeſſion.

For the ſecond, the abſtaining from meats, Saint *Bennet* can tell us beſt, who is the father and founder of welnigh all the Monks of the Weſt. His rule, which they all bind themſelves to obſerve, ſaith; *à carnibus omnes abſtineant*, let all abſtaine from fleſh. Again, *Carnium etiam quadrupedum omninò ab omnibus abſtineatur comeſtio*: let all abſteine together from the eating of fleſh of foure footed beaſts. Hence is that decree of Biſhop *Fructuoſus* in *Gratian diſt.* 5. *Carnem cuiquam Monacho, nec guſtandi nec ſumendi eſt concesſa licentia*: no Monk hath leave granted him to take, or ſo much as to taſte a peece of fleſh.

And theſe were the two principall obſervations of the firſt Monks, before they came to be gathered into a ſociety of a common life, under certain ſet rules. *Paulus Thebæus* the firſt pattern of this kind of life, abſtained as from marriage (whereof there is no queſtion) ſo from all meats, ſave bread and dates. *Anthony* the next eate nought but bread and ſalt, and both drank no other drink but water. *Epiphanius* in his *Anchorato* tels us of differing obſervations in this kind. Some eat no fleſh, but fiſh; ſome neither of both, but fruits and hearbs: ſome eat flying creatures, but abſtained from all beſides. But if you will take meats in this place in a larger ſenſe, you ſhall have a full definition of Monkery, and take in that other Monaſticall principle of renouncing poſſeſſions, & having no propriety in any thing, which they account the ſecond fundamentall principle, next to the vow of chaſtity or ſingle life. Now may βρώματα, meats, be expounded in this ſenſe? We know the word (Bread) in Scripture ſignifies all thing needfull for the maintenance of life; *omnia vitæ ſubſidia*; and therefore we ask them all in the Lords prayer under that name, *Give us this day our daily bread.* Marke the words of *David* to *Ziba*, 2 *Sam.* 9. *Thou and thy ſonnes, and thy ſervants, ſhall till the land for him* (Mephiboſheth) *and ſhalt bring in the fruits, that thy maſters ſonne may have* [לחם] food *to eat.* Here *bread*, or *food*, is taken for *Mephiboſheths whole maintenance*, the whole profit of the land which *Ziba* tils. *Math.* 10.9.10. *Provide neither gold, nor ſilver, nor braſſe in your purſes, nor ſcrip for your journey, neither two coats, nor ſhoes, nor yet ſtaves; for the workman is worthy of his meat.* Here gold, ſilver, braſſe, clothing, and ſtaves, and all come under τροφὴ, that is, *meat*. In ſtead whereof Saint *Luke chap.* 10. *ver.* 7. putteth ὁ μισθὸς αὐτοῦ, his *hire*. *Pro.* 30.8. *Agur* ſaith, *Give me neither poverty nor riches, feed me with* food *convenient for me*, [illegible] [illegible]. By all which appeares, that *food* and bread in

Scripture is often taken for τὰ ἐπιτήδεια τοῦ σώματος, as Saint *James* ſpeakes *cap.* 2. *ver.* 16. for all proviſion of things for the uſe of the body, and this life; maintenance, revenue, eſtate, poſſeſſion. why may not then *abſtaining from meats* in this Propheſie meane or include abſtaining from poſſeſſions, *votum paupertatis*, the vow of poverty, and renouncing of the world, as the hypocrites call it? to which the following words, εἰς μετάληψιν, are every way as pliable as to the ſtricter ſenſe, and may be read thus: *which God hath created to be enjoyed with thankeſgiving of them which, &c.* Let us heare *S. Bennets* rule ſpeak for all: *Nemo aliquid proprium habeat, nullam omnino rem, neq; codicem, neq; tabulas, neq; graphiarium, ſed nihil omnino*: Let no man have any thing peoper or as his own, no kind of thing, neither book, nor writing, nor Inkehorne, nor any thing at all. And thoſe who had once impoſed upon themſelves this law, were prohibited forever to returne to the world againe. *Monachis non licere ad ſæculum redire, ſaith the* Canon of a great Councell. Heare a ſtory of *S. Hierome Epiſt. ad Euſtochium.* A certain Monke being dead was found to have been ſo good an husband, as to have had lying by him one hundred *Solidi*, which hee had gotten by weaving of linnen; hereupon great doubt there was, what it ſhould be done withall, whether given to the poore, to the Church, or to what uſe. But *Pambo*, and *Iſidorus*, and the other Fathers (of the Monks) laid their heads together, decreed it ſhould be buried with him, with this bleſſing; *Pecunia tua ſit tecum in perditionem*; thy money periſh together with thee. The like ſentence gave *Gregory* the great againſt *Juſtus* a Monk, for the like fault, *Dial.* 4. *c.* 55.

I conclude therefore, that theſe words, are a deſcription of Monkery by ſuch notes as are fundamentall, which way ſoever wee take them, either containing ſingle life and *diſcrimen ciborum*, the differencing of meats, or the two vowes of chaſtity and poverty, of all three of them, Chaſtity, Poverty, and abſtaining from meats. As for that other vow of obedience, it was not from the beginning, nor common to all; not to Hermites and Anchorites, but ſuch as lived in common under an head. And theſe are the men through whoſe hypocriſy, and by whoſe meanes the doctrine of Dæmons ſhould be brought in, and advanced among Chriſtians in the latter times.

Now let us ſee and behold with admiration the truth of this part alſo of the propheſy. Where firſt obſerve that this ſingular kind of life began even juſt at the time when the doctrine of Dæmons was to enter. For *Paulus Thebæus*, and *Anthony*, the firſt patterns thereof, died, the former in the reigne of *Conſtantine*, the latter a little before the yeere 360; whence, or neere unto which time, we began our reckoning before of the firſt entrance of Saint-worſhip into the Church. About that time (Monks till then having been confined to *Egypt*) *Hillarion* brought them into *Syria*, and preſently Saint *Baſil* gave them a certain rule to live together in forme of a Policy; and with the aſſiſtance of his brother *Gregory Nyſſen* and *Gregory Nazianzen* (who all entred this new kind of life) diſperſed them over all *Aſia* and *Greece*; whoſe encreaſe was ſo wonderfull, that almoſt in an inſtant they filled the world, and their eſteeme was ſo great, that there was ſcarce a man of note, but took upon him this kind of life.

Though therefore it be moſt true, that our Apoſtles prophecy will bee verified, whichſoever of the two, either ſuch as themſelves entred the reſtraint of a Monaſtick life, or thoſe who approved, taught, & maintained the holineſſe of the profeſſion (as the reſt did) were the ringleaders and Foſter-fathers of this defection; (for both come within the verge of ſuch as forbid marriage, and command to abſtain from meats) yet wee will not content our ſelves with ſo looſe an application, but ſee what an hand Monks and Friars themſelves (chiefly I ſuppoſe intended by the holy Ghoſt,) had in this buſineſſe.

And firſt in the doctrin of Dæmons, adoring of Reliques, and Invocation of Saints: where that which I firſt ſpeak of ſhall be in the words of *Chemnitius*, leſt ſome more tender of the honour of our fathers upon earth, than of the glory of our father in heaven, might take exception. Heare therefore not mee, but *Chemnitius* in his *examen Concilii Tridentini*: About the yeare of our Lord God 270 *per Baſilium, Niſſenum, et Nazianzenum in publicos Eccleſiæ conventus, occaſione orationum Panegyricarum Invocatio Sanctorum invehi cœpit; eodem tempore cùm ab iiſdem authoribus Monachatus ex Ægypto et Syriâ in Græciam introduceretur, Et videtur* (ſaith he) *hæc ſive portio, ſive Appendix Monachatus fuiſſe.* By *Baſil, Niſſen,* and *Nazazenean*, upon occaſion of Panegyricall orations, Invocation of Saints began to be brought into the publick Aſſemblyes of the Church, at the ſame time, when by the ſame Authors the profeſſion of Monaſticall life was was brought out of Ægypt and Syria into Greece; and it ſeemes (ſaith he) that this was either a part, or an appurtenance of Monkery &c. Againe ſpeaking of St. *Ambroſe* when he had once turned Monke, howſoever hee was before; *Non tamen nego* (*inquit*) *Ambroſium, tandem cùm Monachatum à Baſilio mutuò ſumpſiſſet, etiàm ad Invocationem Sanctorum inclinare cœpiſſe, ut patet ex libro de viduis.* I deny not (ſaith he) but *Ambroſe* at length, when he had once borrowed Monkery from *Baſil*, began alſo to incline to the Invocation of Saints, as appeares in his book *De viduis.* Thus *Chemnitius*.

And that you may yet further ſee how operative Monkes were in this buſineſſe, heare Saint *Auguſtine de opere Monachorum, cap.* 28. *Tam multos hypocritas ſub habitu Monachorum uſquequaq; diſperſit Satan, circumeuntes provincias, nuſquam miſſos, nuſquam fixos, nuſquam ſtantes, nuſquam ſedentes. Alii membra Martyrum, ſi tamen Martyrum venditant; & omnes petunt, omnes exigunt aut* *ſumptus lucroſæ egeſtatis, aut ſimulatæ pretium ſanctitatis.* The Devill (ſaith he) hath diſperſed in every corner ſuch a crew of hypocrites, under the habit of Monks, gadding about every Countrey, ſent no whither, ſtaying no where, every where reſtleſſe, whether ſitting or ſtanding; ſome ſell the limbs of Martyrs, if ſo be of Martyrs; and all asking, all exacting either the expence of a gainfull poverty, or the hire of a counterfeit ſanctity. Theſe were thoſe ſurely which occaſioned that reſcript of *Theodoſius* the Emperour, *Nemo Martyrem diſtrahat, nemo mercetur; let no man ſell, let no man buy a Martyr*: whereby we may gather what honeſty was like to be uſed amongſt them: we know, *Laudat venales qui vult extrudere merces*; Merchants uſe to commend their commodities. *Gregory of Tours*, who lived and died ſomewhat before the yeere 600, tels us this, *Monachos quoſdam Romam veniſſe, ac prope templum Pauli corpora quædam noctu effodiſſe, qui comprehenſi faſſi ſunt in Græciam ſe ea pro Sanctorum reliquiis portaturos fuiſſe*; That certain Monks came to *Rome*, and neere unto Saint *Pauls* Church, in the night time, digged up certain bodies; who being apprehended, confeſſed they meant to have carried them into *Greece* for reliques of Saints. The ſame Author, *l.9.c.6.Hiſt. Franc.* relates a ſtory of another counterfeit Monk, who pretended to come out of *Spaine* with Martyrs reliques; but being diſcovered, they were found to be certaine herbs, with bones of Mice, and ſuch like ſtuffe: and he tels us there were many ſuch ſeducers which deluded the people. And he ſaid true, there were many indeed, and many more than *Gregory* took for ſuch, even thoſe he took for honeſt men. For though it muſt not be denied, but God had ſome of this order which were holy men, and unfainedly mortified, notwithſtanding their errour in thinking God was pleaſed with that ſingularity of life; yet muſt it be confeſſed, that the greater part were no better than hypocrites, and counterfeits, and that the lamentable defection of the Chriſtian Church chiefly proceeded from, and was foſtered by men of that profeſſion, as in part we have heard already.

And if you can with patience heare him ſpeak, I will add the teſtimony of *Eunapius Sardianus*, a Pagan Writer, who lived in the dayes of *Theodoſius* the firſt, about the yeere 400. in the life of *Edeſius*, moſt bitterly inveighing againſt the Chriſtians for demoliſhing the renowned Temple of *Serapis* at *Alexandria in Egypt*: he ſpeakes in this manner; *When they had done* (ſaith he) *they brought into the holy places thoſe which they call Monks, men indeed for ſhape, but living like ſwine, and openly committing innumerable villanies, not to be named; who yet tooke it for a peece of Religion thus to deſpiſe the Divinity* (he means of *Serapis*;) *for then* (ſaith he) *wherſoever wore a black coat, and would demeane himſelfe abſurdly in publicke, got a tyrannicall authority; to ſuch an opinion of vertue had that ſort of men attained. Theſe Monks alſo they placed at* Canopus, *in ſtead of the intelligible gods, to worſhip ſlaves, and thoſe of no good condition; thus bringing a bond of Religion upon men. For having powdered the bones and skuls of ſuch as had beene condemned of many crimes, and puniſhed by a legall courſe of juſtice, they made Gods of them; proſtrating themſelves unto them, and thinking themſelves the better for being polluted with Sepulchres; they called them forſooth Martyrs, and ſome Deacons, yea and Solicitours of their prayers with the gods; being indeed but perfidious ſlaves, who had been well baſted with the whip, and carried the ſcars of their lewdneſſe upon their bodies, and yet ſuch gods as theſe the earth brings forth.*

Thus the wretched caitiffe, and damned dog, blaſphemes the Saints and ſervants of Chriſt, who loved not their lives unto death; the duſt of whoſe feet he was not worthy to lick up. Yet may we make a ſhift to gather hence, what manner of offices Monks were then buſied in.

And if *Baronius* took leave to uſe his teſtimony for the antiquity of Saint-worſhip, why may not I with the like liberty alledge it, to ſhew that Monks and Friars were ring-leaders therein?

But when the Idolatry of Image-worſhip came to be added to thoſe of Saints, whether Monks and Friars were not the chiefe ſticklers therein, judge when you ſhall hear how it fared with them in that great oppoſition againſt Idols in the Eaſt.

Of *Leo Iſaurus*, the firſt of thoſe Emperours that oppoſed Images, we have this in generall out of the Greek Menology: That he raged moſt cruelly againſt Biſhops and Monks, which maintained the worſhip of Images; and that he burnt a whole cloiſter of ſuch kind of people in their Monaſtery, together with a famous Library, and all their furniture.

But *Conſtantine* his ſon made a worſe fray amongſt them. For the Author of the Acts of Monk *Stephen* tels us, That he being reproved and convicted for what hee had done (*viz.* againſt Images) by the religious and worthy profeſſours of Monaſticall life, he raiſed an implacable warre againſt them; calling that noble habit, *σκοτίας ἔνδυμα*, *the veſture of darkneſſe*; and the Monks themſelves, *ἀμνημονεύτους*, that is, *unworthy of memory*: and beſides, terming them all Idolaters, for the worſhipping of venerable Images.

The ſame is confirmed by *Theoſterictus*, another Author of that time, who ſaith, That the whole aime and ſtudy of this Emperour was to extinguiſh and root out the order of Monks.

And for particulars, here what *Theophanes* (himſelfe a Monk, and a little ſinged too in this flame, before it ended) will informe us.

In the one and twentieth yeere of his reigne he cauſed (ſaith he) Andreas Calybites, *a worthy Monke, who reproved him for his impiety* (in demoliſhing Images) *to be* *ſcourged till hee died*, lib. 22. cap. 30. Hiſt. miſcell.

In the five and twentieth yeere of his reigne hee cauſed Monke Stephen *to be dragged by the heeles in the ſtreets, till being rent in peeces, he died; both for the aforeſaid offence, and becauſe he drew and perſwaded many to a Monaſticall life*, Ibid. cap. 39.

The ſame yeere the Emperour (ſaith he) *diſgraced and diſhonoured the Monaſticall habit, publickly commanding every Monk to lead a woman by the hand, ſo to march through the* Hippodrome, *all the people abuſing them, and ſpitting upon them*, Ibid. cap. 40.

In the ſeven and twentieth year, the Monaſteries (he ſaith) *partly he deſtroyed to the very foundations, partly beſtowed them upon his Captains and Souldiers*, Ibid. cap. 49.

In the ſame yeere, when he could not draw Peter à Metra, *a famous* Stylite, *or Pillar-Monk, unto his opinions, he cauſed him likewiſe to be dragged by the heeles, and his body caſt out into the ſtreets*, Ibid. cap. 48.

In his thirtieth yeere, his Pretor or Deputy Lichanodraco *gathered all the Monks in his juriſdiction together, and commanded them to obey the Emperour, to put on a white coat, and to marry wives inſtantly, or to have their eyes put out, and to be ſent into exile*, Ibid. cap. 52. So the Emperor, when he would have *Conſtantine* the Patriarch abjure Monkery, *he made him* (ſaith the ſame Authour) *eat fleſh*, Lib. eod. cap. 29.

In the one and thirtieth yeere the ſame *Lichanodraco* ſold all the Monaſteries, both of men and women in his juriſdiction, and ſent the money to the Emperour. If hee found any one to have a relique of any Saint in keeping, he burnt it, and puniſhed him that had it. He ſlew the Monks, ſome with ſtripes, ſome with the ſword; and left not a man, where he had to doe, that wore a Monaſticall habit; whereupon the Emperour wrote thus unto him, Εὗρόν σε ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιεῖς πάντα τὰ θελήματά μου: *I have found thee a man after mine own heart,* *who fulfilleth my whole will.* Thus much of *Conſtantine.*

The like reports *Cedrenus* of *Michael Balbus*, That he abominated Monks, and diverſly afflicted them; ordaining one puniſhment after another againſt them. As alſo of *Theophilus*, the laſt Emperour that oppoſed Images: *Theophilus* (ſaith he) *ordained* ἀδείας [illegible] ταῖς πόλεσι τοὺς μοναχούς, *that no Monks ſhould have acceſſe unto the Cities, and that they ſhould by all meanes be baniſhed;* μᾶλλον δὲ μηδὲ κατὰ χώρας ὁρᾶσθαι [illegible], *and not ſo much as dare to be ſeen in the Countrey:* and that he cauſed the Monaſteries and places of holy retirement to become common and ſecular habitations: what the reaſon was, we may learn by that the ſame Author tels us: *Of thoſe* (ſaith he) *which reprehended the Emperour, the Abramite Monks were the chiefe; who freely adventuring into his preſence, did demonſtrate that Monaſticall life was not an invention of yeſterday, or the other day, but an ancient and primitive inſtitution, and that holy Images were familiar in the Apoſtles times, and that Saint* Luke *painted an Image of the bleſſed Virgin,*&c. But it ſeemes the Emperour was not convinced by their demonſtration: for this their boldneſſe coſt them full deare, as our Authour relates.

By this time I know you underſtand what the matter was that this Image-ſtorm fell ſo heavily upon the heads of Monks and Friars; and yet notwithſtanding all this, they at length prevailed, and carried the day (ſo God would have it) for their Idols. For another *Theophanes*, whom they call the Presbyter, a Writer alſo of his time tells, That *Theophilus* being dead, *Theodora* the Empreſſe (whilſt ſhe reigned in the minority of *Michael* her ſon) when ſhe meant to reſtore Image-worſhip, which had been baniſhed now the ſecond time, ever ſince *Leo Armenius*, *Re cum illis communicatâ, qui erant in magiſtratu & dignitate conſtituti, accerſit cum ipſis eos, qui inter Monachos præſtabant, & de Imaginum inſtauratione quæſtionem*

proponit;

propoſitâ) Cùm [illegible] *confirmaſſent* [illegible] *comprobaſſent,* [illegible] *q; quæ ſibi deſiderio erant, atq; imprimis* [illegible] *rem Religionis in hâc re* [illegible]*, poſtulat, ut ſe etiam* [illegible] *ad veritatem confirmarent, quæ* [illegible] *Palatij* [illegible] *Eccleſiaſticam* [illegible] *fuit* [illegible] *&c.* that is, when ſhe had acquainted the Magiſtrates, and thoſe that were in authority, therewith, together with them ſhe ſent for the chiefeſt of the Monks, and propounded to them the queſtion concerning reſtoring of Images; whom when ſhe found all men for the purpoſe, yea very eager in the buſineſſe, ſhe called a Synod, whereby Idolatry was again publickly erected in the Greek Church, 120 yeeres after it firſt began to bee purged thereof, by *Leo Iſauru*s the Emperours.

For the Idolatry of the maſſe-god, which was not in uſe, at ſooneſt, till a thouſand yeeres after Chriſt, when the opinion of Tranſubſtantiation had gotten ſtrength, we ſhall not need trouble our ſelves much to ſhew that Monks and Friars were the authors and advancers thereof; ſince by that time, theſe kind of men were become the onely maſters of Divinity: and therefore wee need not doubt, that what was then broached in the Church, came out of their ſhop.

Judge now, by what you have heard, how truly this Propheſie of Saint *Paul* is fulfilled, who told us, that the *Doctrines of Dæmons* ſhould bee brought into the Church, ἐν ὑποκρίσει κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων; *through the hypocriſie of thoſe who forbid to marry, and* (command) *to abſtain from meats.*

FINIS.

Printed for SAMUEL MAN, at the Swan
in Pauls Church-yard.